Volume XX JANUARY 1930 *Number 1*

The Chicago Theological Seminary

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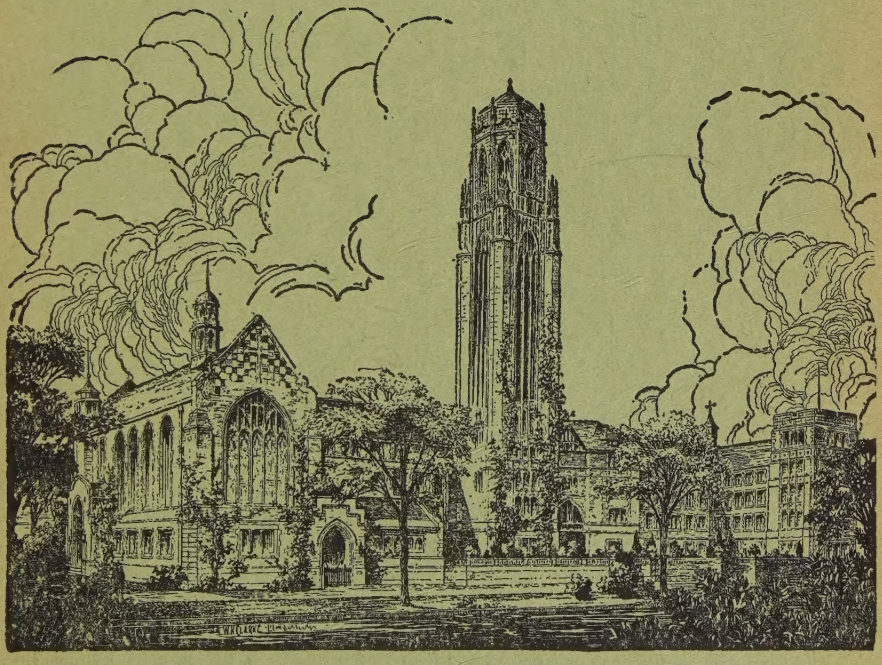

In this Issue: *Albert W. Palmer, James H. Tufts, Ozora S. Davis, Graham Taylor, Carl R. Hutchinson, Fred Eastman.*
Also: Alumni Notes and Book Reviews

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FRED EASTMAN, *Editor*

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CONTENTS

The New President Makes His Bow - *By* ALBERT W. PALMER

In a Seminary—Forty Years Ago and Now - *By* JAMES A. TUFTS

Chicago as Viewed by Its Intimate Friends - *By* GRAHAM TAYLOR

In Honor of Dr. Davis - - - - - *By* THE FACULTY

The Seminary Co-operates with Country Churches
By CARL R. HUTCHINSON

Religious Drama in Chicago Churches - - *By* FRED EASTMAN

Verse - - - - - - - - - - - *By* OZORA S. DAVIS

Alumni Notes - - - - - - - - *By* FRANK G. WARD

Book Reviews - - - - - - - - - *By* THE FACULTY

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The New President Makes His Bow

By ALBERT W. PALMER

MAKE your bow to the alumni! Tell them something of your thoughts and plans about the Seminary," commands the editor of the *Register!* Having visited Japan and lived in close friendship with Japanese in Hawaii, I know something of the value and art of bowing, so here goes! A bow, to the oriental, is no passing nod but a genuine salutation long enough to have some meaning and deep enough to convey respect and honor.

First of all let me say to the alumni that I deeply appreciate their many expressions of interest and good will, which have come in from far and wide. Personally I want to know the Seminary graduates as intimately as possible and serve them to the limit of my ability and time. This doesn't mean just making speeches, but by real friendship and personal counsel.

I have a theory that training schools for ministers ought to consider the first five years that their graduates are out "on their own" as a critical and formative period during which men should be carefully reinforced and strengthened. I wonder if a regular schedule of personal visits from Faculty members might not well be worked out, in addition to correspondence, so that a graduate would have a constant sense of friendly interest. I have an idea that the spirit of this is already much more true of Chicago than of some seminaries, but how can we make it the regular and accepted thing?

On the other hand, the Seminary can profit from frank and friendly criticism and suggestion from the alumni as they look back on their course of study and check it up with the actual demands of the ministry. Let us know wherein we can do better for the next generation than we did for you! As president, I am inevitably a bridge between Faculty and Trustees; let me also be a bridge between the institution and its graduates. Let me know the worst! I am just out of the active pastorate and, therefore, well accustomed to brickbats as well as bouquets. I can make lemonade out of the lemons that are handed to me as well as the next fellow —my thirty years in California—but I must not be too frivolous! Anyway, I want to know what's on your mind. My office will be open to you when you call—and, if the distance is too great, write me a letter.

The alumni can help tremendously in keeping the Seminary close to the churches. We have, by our constitution a peculiarly intimate relation to the churches of these middle western states and, by choosing an active pastor for its new president, the Seminary would seem to reaffirm its desire for close integration with the

churches. There is no spirit of academic aloofness here. We want to serve the churches. Of course there are necessary limitations to the amount of outside speaking I can do. I must put the work inside the Seminary walls first. I have a new task in administration to learn and, of necessity, I must plan to lay great emphasis on my work of teaching. To prepare and present courses adequate to this day is an overwhelming task in itself. I must keep my reserves high for this first-hand service for our students. You will all want me to do that, and it will, therefore, mean declining many outside invitations. But let me be very frank just here. I hope no man will hesitate to invite the president of the Seminary because of any financial reason. There are occasions when honoraria are proper enough and perhaps desirable because of a widespread human tendency to discount what comes for nothing. But, to the alumni, let me say that such few invitations as I can accept will be chosen solely because of their strategic importance, their promise of real service for the kingdom of God, and the evidence of adequate preparation and earnest desire behind them, and not at all or in any degree by financial considerations. My utmost energy and unreserved devotion are dedicated to the Seminary and its larger service to the churches.

As to my policies and plans in the administration of the Seminary, you will agree with me that, for the present certainly, "the best known substitute for wisdom is silence!" Frankly I come to my new post with no iron-clad program or steel-frame prejudices. I would rather come as a learner, humble, open-minded, eager to see the whole problem with the fresh viewpoint of a new observer.

To acquire some background against which to see The Chicago Theological Seminary and its problems, I have, therefore, asked the Trustees to release me from residence the greater part of the coming Winter Quarter and thus allow me to go on a voyage of discovery. Some time in January, after the Quarter's work is well begun, I shall pack my suitcase and, in imitation of the illustrious Don Quixote, sally forth in search of adventure by visiting certain centers of theological learning! My plan is to go on no spectacular presidential progress but to remain as largely as possible unheralded and unannounced, living close to students and talking with officers and faculty, always in quest of answers to questions like these:

What are the best features of the student life? What courses mean most to present-day students? What type of teaching gets farthest along with them? What are the greatest student discouragements, obstacles, illusions, peeves, and enthusiasms? In particular, how are preaching and pastoral work taught most effectively? What utilization is made of psychiatry? What motives bring men to study for the ministry? Are those motives changing? How and why? What conditions make for high morale in faculty life? How are faculty and students best welded together into a communal consciousness? How is field work best being managed? How are graduates followed up and helped in their early ministry? . . . .

To be a little more definite: I shall give a few lectures during the Winter Quarter in a course on "Church Administration" in which Mr. Cashman will carry most of the responsibility. Beginning with the Spring Quarter, I shall be in residence and it is planned that I am to work with Dr. Gilkey and Mr. Edwards in the course on "Preparation and Delivery of Sermons." In the Autumn Quarter I expect to be ready with a course on "The Appreciation of the Old Testament" and, in the Winter Quarter of next year, on "Worship." This is all that is definite now, but doubtless contingencies will arise which will mean

other courses next year. In June and July I hope to visit England, attending the International Council of Congregational Churches at Bournemouth.

The dates of greatest interest to the alumni just now will be June 3 and 4 when it is planned to combine the Triennial Convention, the Commencement Exercises, and the formal Inauguration of the new president. It is hoped these combined events will command the attention and interest of alumni far and near and result in a great gathering of the clans. The Rev. John Gordon, of Rockford, has accepted chairmanship of the Program Committee for these events. If you have suggestions to make, please send them in to him at once.

In a Seminary—Forty Years Ago and Now

By JAMES H. TUFTS

Dr. Tufts, to the eminent satisfaction of the Faculty, has been serving as Acting-President during the interim between the administrations of Dr. Davis and Dr. Palmer. He is the head of the department of Philosophy of the University of Chicago and one of the most valued members of the Seminary's Board of Directors.—THE EDITOR.

PERHAPS it does not often happen that a graduate of a theological seminary, after forty years of work in another field, returns to a seminary for a brief stay as a member of its faculty. Such an experience suggests contrasts in the situations and problems, faced by student and teacher then and now.

The social situation in 1889 had as its outstanding figure the formation of the aggregations known as trusts. Fears that these would ultimately crowd out the small business man and defy the restraints of government had been gathering strength during the late eighties and were to result in 1890 in the Sherman Act, forbidding monopolies and combinations in restraint of trade. Yet such fears had not so thoroughly permeated the mind of the public as to form a very definite atmosphere. I cannot recall a single reference on the part of any member of the Faculty or occasional lecturer to the social situation.

In the field of social reform the temperance movement was prominent, and in rural communities this had made considerable progress. City governments were made up to greater or less extent of saloonkeepers or their representatives. Dr. Parkhurst had attracted public attention to the union of vice and government in the New York police system, but this was rather a gesture than a successful protest. Chicago seemed to be completely in the power of the saloon element.

The industrial situation was likewise as yet beneath the horizon for theological instruction. There had been, to be sure, strikes. Long hours and low wages were widely the rule. The public conscience had not been aroused on child labor. The great Pullman Strike had not yet focused attention upon possible sources of industrial strife under a "benevolent despotism." Public opinion was generally adverse to labor unions. Not a reference was made to labor problems during my Seminary course.

The intellectual atmosphere of the late eighties was characterized by interests aroused in part by the doctrine of evolu-

tion and its application to social and religious questions. Herbert Spencer was the leading figure, although Huxley and Gladstone were conducting a brilliant duel on miracles in the British reviews. On the one hand, Spencer's doctrine of the unknowable formed the philosophical basis for the attitude generally known as "agnosticism." This evoked such criticism as that of Borden P. Bowne, and found a more profound challenge in the idealism of Green in England and of Royce in this country. On the other hand, Spencer's sociology, particularly his views as to the origin of religion and of family institutions, formed a center of discussion. Professor William G. Sumner at Yale was criticized for using Spencer's sociology as a text in his course in that subject. Less challenging in its immediate bearings, although destined to be highly influential in its future influence upon theological education, was the subject of psychology. Porter's "Human Intellect" had reigned long, but its sway was now being undermined by the movement toward experimental psychology already under way in Germany and beginning its career in this country under William James, Stanley Hall, George T. Ladd, and others. Students in the Yale Theological Seminary were very largely interested in the philosophical questions and to a lesser degree in the psychological and sociological fields. A large number of them attended Professor Ladd's courses; a lesser number pursued anthropology and sociology with Sumner. Personally, I devoted nearly half my time to work under those two men.

In the more strictly professional curriculum, theology and church history were the favored subjects of the second and third years, but the largest interest undoubtedly centered in the higher criticism as taught by Professor W. R. Harper. The newer views, which substituted a record of the growth step by step of conceptions of God and the religious consciousness for the older miraculous and "ready-made" revelation of divine truth, seemed to vitalize the Bible and to give religious experience of the present a new significance as it became continuous with the religious experience of the past. The personal difficulties which some students brought up in the older views encountered were mainly in this field, and Professor Harper's classes were scenes of lively discussion. The popular mind was naturally somewhat later in appreciating the newer views, and when Professor Harper became President of the new University of Chicago and attempted a course of public lectures on "The Stories of Genesis" the newspapers were glad to place him on the front page with such scare heads as, "Says Noah's Flood Did Not Cover the Entire Earth."

The young minister beginning his work in 1889 faced a society scarcely yet awake to economic and social problems, somewhat timorous as to biblical authority, with little interest in international affairs except in the missionary enterprises. Moody and Sankey had given an impetus to revivals. The future life with its rewards and punishments was a reality to almost everyone, though the doctrine of future punishment was less prominently insisted upon than formerly. In general, the theological world of thought was much as it had been in the systems of Augustine, Calvin, and Edwards.

The social situation which the young minister faces today is in certain respects the more fully developed situation of the nineties; in other respects it is new. The controlling forces in our present-day system, as contrasted, for example, with those of ancient Greece or feudal Europe, are dominantly economic to an extent hitherto unknown in the world's history. And within the economic field, discoveries and inventions, use of machinery and

power of organization play leading rôles. Not only politics but religion as well is affected. On the one hand, there is greater comfort, freer communication, more general intelligence, and wider social contacts. Cities with their wealth, power, and commanding influence are founded and maintained on a commercial and industrial instead of on a military or political basis. The machine has done much to lift the general standard of living. Organization of finance has made available great resources in savings and credit. Insurance has given added protection against many risks. Organization in labor unions has gained better wages, has aided in safeguarding the lives of workmen and the childhood of the working people, and has given the worker a measure of citizenship in industry. Enormous increases in wealth have brought to many a corresponding increase in the feeling of responsibility for its wise use and just distribution. Education, churches, institutions for the care of the sick, and numerous other philanthropies here profited in unexampled measure.

In the field of international relations, trade and finance have contributed toward a knowledge of other peoples and a sensitiveness to conditions in other lands. These influences of a commercial and industrial organization have been largely to the good.

On the other hand, there are new problems which the ministry must face in a society dominantly economic in its interests. The more obvious are the external aspects of economic control. Government ostensibly seeks to regulate business. Fundamentally, however, government is obliged to consider the economic welfare of the community and the nation, and especially of the centers of financial and industrial power. In specific cases, notably factory legislation and more recently prohibition, provision for public welfare as measured by other than economic standards has been exerted through the so-called police power. The income tax, perhaps the most revolutionary measure adopted by the national government since the abolition of slavery, shifts much of the national burden from the shoulders of the consumer to those of the wealthy and the well-to-do. Nevertheless, the general policy of "hands off" in the relation of government to business still holds. "Less government in business, more business in government" has been a popular slogan since the World War. The churches as well as the government must reckon with the tendency of any institution to seek domination when it has great power.

A subtler aspect of an economically minded society is the internal. When the ever present and dominant interest in the daily life is economic, certain consequences are likely to follow. Some of these are relatively good, others not so good. When the general aim, both nationally and individually, is prosperity and wealth, there is more likely to be a tendency to national peace and domestic good will than when the dominant temper is for national power or military glory. Despite the opinion that economic motives are often responsible for wars, there is evidence to show that the greater financial and commercial forces are increasingly on the side of peace. And in domestic relations the reasons for considering mutual interests of co-operation rather than divisive policies of cutthroat competition between producers and buyers, employers and employed, have likewise gained ground.

Nevertheless, the temper which places prosperity first is not necessarily identical with that which seeks first the kingdom of God and his righteousness. Commercial enterprises and industrial activities which offer fair equivalent in goods and wages, in production and service for values received are, or may be, within the field of

justice. But the field of speculative profits, where shrewdness in outguessing the other fellow is the alluring path to wealth, lies dangerously near the realm of "something for nothing." And the latter realm has never been regarded by religious leaders, from the days of the prophets of Israel and of Jesus of Nazareth, as favorable soil for religious life.

Second only to the economic character of present society is the increasing international consciousness. Interest in international affairs was in 1889 confined to a very few. The United States was scarcely upon the map in the minds of Europe. When a student in Berlin, I sought the German newspapers almost in vain for items relating to America. American newspapers with few exceptions were similarly scanty in European or Asiatic news. The World War, on the one hand, improved communication and commercial interdependence, on the other, have opened windows toward east and west and south. The consensus of world-opinion will soon have to include China and India, as it has already included Japan. South America resents the rôle of a weaker sister in the western hemisphere. The situation is an imperative challenge to religious thought.

Intellectually, the keynote is undoubtedly the increasing influence of scientific method and scientific conceptions. It is significant that the two outstanding philosophers of the present day, Dewey and Whitehead, are conspicuous illustrations of scientific influence. Dewey's instrumentalism is largely an approach to problems of logic and metaphysics from a functional point of view, which suggests the concepts of biology. But in his *Quest for Certainty* he makes striking use of the methods of physical science to put an end to long-standing metaphysical disputes. Whitehead's metaphysics is an outgrowth of physical science. So-called realism is in various aspects a doctrine which insists on facts as contrasted with idealism, which is more concerned with interpretations and meanings.

Yet the science of today is not the science against which William James entered the lists in *The Will To Believe* of 1896. Science has become less a dogmatic assertion of exclusive privilege and more an open-minded search for all relevant elements of experience. The social sciences which in the eighties were almost limited to classical economics have enlarged their scope. Anthropology, sociology, and social service administration have come into recognition. Political science has widened its field. Law under the steady forces of the liberal philosophy of Justice Holmes and the studies of notable teachers is feeling its way toward a more humane conception of its task. The "settlement horizon" has enlarged immensely the vision of the social sciences. The narrower conception that would seek to envisage the world exclusively as a play of atoms and physical forces has measurably given place in thoughtful minds, if not in popular apprehension, to a desire to view the world and life from all angles which may enable us to understand better the great problems, practical as well as speculative. Dewey interprets one aspect of this enlarged conception of experience and nature when he says,

> Hopes and fears, desires and aversions, are as truly responsive to things as are knowing and thinking. Our affections, when they are enlightened by understanding, are organs by which we enter into the meaning of the natural world as genuinely as by knowing, and with greater fullness and intimacy.

Instead of an idealism which has attempted to prove that "the ideal is already and eternally a property of the real" he would substitute "an idealism of action, that is devoted to creation of a future, instead of to staking itself upon postulations about the past."

Naturally, the scientific interest is re-

flected in the religion and theology of the day. Conceptions of God which had fashioned God, to borrow the language of Whitehead, in the image of an imperial ruler, in the image of a personification of moral energy, in the image of an ultimate philosophical principle, associated respectively with the divine Caesars, the Hebrew prophets, and Aristotle, are no longer satisfying to the scientific mind. Students of theology are correspondingly restive. One tendency, the humanistic, contemplates an elimination of the distinctively theistic conception. Others recognize the difficulties but believe that an essential factor in an adequate conception of the world and life would be lost if we substitute an exclusively human world for one which contains somehow ideals that reach beyond what we ordinarily conceive as the horizon that bounds our human powers. But there is as yet no general agreement upon new and more adequate modes of conceiving this higher and larger meaning. Dewey sketches in outline the possibilities of a religious faith no longer "bound up with defense of doctrines regarding history and physical nature," but finding its sphere in construction of ideal ends to be achieved with the aid of scientific method, characterized by piety toward the actual world of nature and humanity, reverent toward the demand of righteousness, humble in view of a "sense of dependence that is bred by recognition that intent and effort of man are never final but are subject to the uncertainties of an indeterminate future." "A sense of common participation in the inevitable uncertainties of existence would be co-eval with a sense of common effort and shared destiny." Whitehead suggests a God viewed not only as primordial but as "consequent." "His conceptual nature is unchanged." "But his derivative nature is consequent upon the creative advance of the world." "The consequent nature of God is conscious." More specifically in contrast with the three strands of thought cited in the foregoing, there is in the Galilean origin of Christianity a suggestion which "dwells upon the tender elements in the world, which slowly and in quietness operates by love; and it finds purpose in the present immediacy of a kingdom not of this world." Ames has for many years presented the significance of supreme social values for the religious view, and Höffding's phrase "the conservation of values" is another attempt to unite the ideal with the actual. The student who is somewhat perplexed and troubled by this uncertain condition of reflective thought may well find in it opportunity for constructive thinking. The scientific mind does not remain helpless when the system of Newton encounters difficulties. It seeks for a conception which will preserve what was important and true in the old and at the same time incorporate the new. It does not expect to find an ultimate solution all at once. The student of theology may well in this imitate the method of science.

Nothing in the curriculum of The Chicago Theological Seminary today is more significant of the changed perspective for theological education than the place occupied by social studies, religious education, and the arts—especially drama, music, and literature. Widely known as a leader in the first of these two fields by reason of the early appointment of Dr. Graham Taylor to the chair of social economics, this Seminary today gives enlarged and prominent place to the Department of Social Ethics and related subjects. On the one hand, the complex problems of the city with its disintegrating as well as its socializing forces, on the other, the difficulties of rural fields are studied with all the resources of modern research methods and research spirit. Religious education, responding to the extraordinary advances

in secular education, demands and has gained a conspicuous place in the combined program of the Seminary and the Divinity School of the University. The day of the untrained volunteer is more and more giving place to the day of the expert. Religious drama and music have been added to the curriculum because the Seminary recognizes the need of our times for a finer ministry to the aesthetic and emotional life of our people. Through these and kindred studies in art and literature it seeks to develop beauty and power in the imaginative and creative life of the students. In these fields as well as in the enlarged possibilities of church work, there is increasing opportunity for the service of women with qualifications and standards, equally high with those for men, although frequently with a different emphasis.

The larger horizon, the greater use of scientific methods, the deeper community consciousness of mutual interdependence between men and nations, the lessening dogmatism, the increased sensitiveness to sources of religious feeling not always recognized as such, combine to make the situation for the theological seminary and the theological student one of challenge and of hope. It is still true that the kingdom of God cometh not with observation, but William James, more than any other great teacher of the forty years, has taught us that we have every right to believe that our efforts may count.

Chicago as Viewed by Its Intimate Friends

By GRAHAM TAYLOR

Chicago has no more intimate friend than Dr. Taylor himself. Early in 1930 his own book, "Pioneering on Social Frontiers" will come from the University of Chicago Press. It will give close-range views of events and persons, comrades and opponents through thirty years of struggle on this city's industrial and social frontiers.—THE EDITOR.

CHICAGO needs intimate friends. Its own citizens need their intimacy to interpret the big city to them. Few of them know much more of it than the little area in which they live and work and trade. Its 70,000 newcomers every year from abroad or other places in the homeland have a long way to go before they can catch up with its first century's growth. It outgrows the capacity of its oldest and best-acquainted citizens to keep up with its forward and backward paces. Outsiders know so little of Chicago that they can scarcely imagine what to make of it.

In this emergency five of its most intimate citizens fortunately rise to explain what they well know their overgrown home town to be. Farthest back, to Fort Dearborn itself, go two veraciously loyal citizens to tell their human interest stories of how Chicago came to be what it now is for better or for worse. Well equipped were these two, each to take his part and both to work together to write *Chicago—the History of Its Reputation*.[1] Lloyd Lewis,

[1] *Chicago—The History of Its Reputation.* By Lloyd Lewis and Henry Justin Smith. New York: Harcourt, Brace & Co. 508 pp. $3.50.

with artistic literary skill, brings the longer past into the present, making the dead speak and act for themselves, almost as though they were being interviewed and reported verbatim. In his vivid sketch the indomitably optimistic spirit of the pioneers is seen to be the way in which, against all odds of adverse physical conditions and perverse men, Chicago rose out of the lake-shore mud and the human muck to be the youngest great city.

Henry Justin Smith, for many years managing editor of the *Chicago Daily News*, knew his town well enough to step into the hiatus between its real character and its variable reputation. This he did with a touch-and-go journalistic style resembling the tumultuous life of Chicago itself. Hewing to the line both of the better and worse characteristics of the city and its citizens, he carries on the story from the Columbian Exposition of 1893 to the latest triumph of the Chicago spirit over the spoilsmen within the gates led by Big Bill, now obsolescent though still mayor for another year. Out of this confusion, the worse confounded by political corruption in league with the lawless underworld, Chicago is shown all along to have challenged the world for a just judgment of its reputation by its industries and commerce, its parks, playgrounds, and forests, its architecture and arts, its schools and libraries, its social, civic, and religious agencies, its local and world-wide beneficence, and its evolving plan for still greater growth in efficiency and beauty. The human interest in each scene is enhanced by the dramatic juxtaposition in which the champions of higher and lower standards stand in opposition to each other, especially in the crucial situations which tried men's souls. Together Lewis and Smith have produced the best single source of facts upon which any just judgment of Chicago must be based.

Charles E. Merriam[1] steps into the breach both from his former seat in the city council and from his professor's chair of political science at the University of Chicago, to give "a more intimate view of urban politics," as seen in this city and compared with others. He, too, takes account of its present situation and of how it came to be. He bids us remember "that in less than a century Chicago has risen out of a swamp to be the fourth largest city of the world; and that it had to make haste in doing so, meanwhile welding diverse and conflicting racial populations, and framing temporary and more permanent governmental agencies such as the evolving democracy could or would devise and operate. This haste, he claims, not only extenuates what is still crude and raw in Chicago, but at least explains what opportunities have been almost unavoidably open for waste and plunder.

Very humanly the responsibility for disastrous results is placed upon those who dishonestly profited by taking advantage of these opportunities, and also upon those whose lack of vigilant citizenship permitted the spoilsmen to profit by their ruinous rule. Thus the boundaries of the underworld are shown to overlap those of the upper world. Politicians of the baser and better sort, grafting officials and private citizens who offer the graft, bribers and bribed, public utility magnates and "gray wolf" aldermen, law breakers, and their law enforcement allies are fearlessly shown to be birds of a feather that flock together. Closer still to the conscience of the so-called, if not the self-styled, "good citizens," this representative of theirs comes in bidding them know that

anyone is a grafter who is willing to take the inheri-

[1] *Chicago—A More Intimate View of Urban Politics*. By Charles Edward Merriam. New York: Macmillan Co. 305 pp. $3.50.

tance of free government, handed down to him from the past, use it and enjoy it for his selfish purposes, and then pass it along to posterity wasted and impoverished. This man or woman reaps but will not plant nor tend, takes but will not give, is literally grafting on stock supplied by someone else.

Brilliantly drawn contrasts show how much better Chicago now is than its political administration and its party organizations continue to be. "Anomalous though it is," yet Professor Merriam affirms it to be "one of the realities of American life that municipal vision, intelligence, courage, organizing ability have been able to rear beautiful and stately designs of city structures even in periods of ill-smelling fraud and corruption."

From "back of the yards" Mary E. McDowell lets another[1] speak of what she learned of her stock yard working neighbors by being a neighbor herself. In the background of this story lies the heritage of the McDowell family, distinguished for the leaders it has given to the service of the state, the social order, and the church, outstanding among whom are Bishop William F. McDowell and General Irvin McDowell. From her girlhood on the Ohio border, between the blue and gray lines of the Civil War, and from her young womanhood in the family home, privileged yet restrictedly classified by the religious and academic seclusion of Evanston, Illinois, she is seen emerging into sympathy with, and ever increasing activity for, the multitudes in the workaday world, in which she came to live and labor. Visits and volunteering at Hull-House and Northwestern University Settlement fascinated her with their social ideals and adventurous service, and led to her appointment, at Jane Addams' recommendation, as Head Resident of the University of Chicago Settlement, established in the Union Stock Yard district in 1894, a year after the University opened the first Department of Sociology to be admitted to the academic curriculum. There Mary McDowell has lived and labored as neighbor, family friend, interpreter, and leader of successive racial groups operating the amazing stock yard industries; sharing the smells, unsanitary conditions, and many other discomforts of their homes and working conditions; involved also in their struggles and strifes to unionize and bargain collectively.

Thence she has moved into the city-wide leadership as commissioner of the Department of Public Welfare, as investigator and promoter of the sanitary disposal of waste, as a witness and inspirer in the housing movement, as organizer and guide of women's trades unions and the League of Women Voters. Attaining and promoting a rare interracial understanding, knowing and making known both the worse and better features of Chicago, against and for which she has bravely stood, Mary McDowell is heard by her fellow-citizens as one who has the right to speak. As the guest of the Czechoslovak republic she recently shared the values of her experience with the president and leaders of its interrelative people.

Two other first-hand pen pictures of Chicago, reproduced from memory by long-time exposure, are forthcoming. In the spring appears Jane Addams' *Second Twenty Years at Hull House*. Only those who have read her first *Twenty Years at Hull House* can anticipate an ethical insight as keen as her human understanding is broad, just, and sympathetic. From specimen chapters appearing in the last three numbers of *Survey Graphic*, on "Pro-

[1] *Mary McDowell—Neighbor*. By Howard E. Wilson. Chicago: University of Chicago Press. 235 pp. $3.00.

hibition and Chicago," "Immigrants under the Quota," and "Humanizing Justice," a great series of illuminating monographs may be expected in the new volume, incisively portraying Chicago yet ranging far afield. And whose knowledge and friendship can Chicago claim more intimately than hers?

The Seminary Co-operates with Country Churches

By CARL R. HUTCHINSON

RECENT developments in the Social Ethics Department toward a better understanding of the rapidly increasing problems of village and rural parishes will be of interest to ministers in these fields. While the attention of the Seminary in the actual problems of the churches is traditional, several considerations have made increased effort in this direction imperative.

1. Town and country churches are meeting difficulties incident to fundamental changes in the way their parishioners live. The time-distance between towns has shrunk to one-fourth of that of two decades ago. The radio, movie, and automobile have changed folks' ideas of a good time while improved machinery on the farms has sent thousands of young people to the city. The decentralization of industry has prompted many chambers of commerce to invite factories to come and enjoy low taxes and rents, cheap labor, and thus revive the life of the all but deserted village.

2. While science has speeded up the tempo of life and multiplied the need for new adaptations on the part of the church, it has also given us certain tools with which to work in meeting these greater strains. Many of the old formulas of church control have crumbled, but new ones are being built through painstaking study of human nature, psychology, group life, and human interests. Just as the biologist uses a microscope to bring into vision objects too minute for the naked eye, so the minister is resorting more and more to observation made more exact and skilful by the development of the social sciences. The procedures of the social scientist, psychologist, and anthropologist are proving valuable aids in the field of religion.

3. Already, the trail has been blazed by our researches in the urban field. Many of the inner-city problems have been solved by these studies and now the suburbs are being explored; but it is obvious that the church problems of Chicago are intimately related to the life of the whole metropolitan area. Take one phenomenon of city growth alone, that of the newcomer. What about the background of the country youth that swarm to the city? What prompts them to come? What has been their preparation in skills and character to meet the economic and moral hazards of a great city? These are questions the urban sociologist is asking with the obvious implication that rural and village young people are being released to the city with little preparation for the radical adjustments involved. But until those immediately concerned, which would certainly include parents, school teachers, and local ministers, are equipped with some knowledge of what is happening to youth in this process of adjustment

To

Ozora Stearns Davis

President

The Chicago Theological Seminary

1909–29

Prophet and Preacher to the churches —Teacher and Counselor of a multitude of students—Pioneer in theological education—Champion of the cause of peace —Christian by faith and works. . . . . Tender and ardent in personal friendships—persuasive in speech—wise and cogent in writing—refreshing in personal contacts. . . . . In honor of the distinction with which during a score of creative years as leader he has brought to pass his vision of a greater Seminary—and in token of their affection, this Missive is presented by his Colleagues of the

Faculty

An illuminated manuscript with the above text was presented to Dr. Davis by the Faculty on the evening of November 21 at a dinner in his and Mrs. Davis' honor at the Quadrangle Club. The lettering and illumination of the script were by Dr. Matthew Spinka and the frame by Professor McGiffert. At the same dinner the Staff tendered to Dr. and Mrs. Davis a loving cup and gave to Mrs. Davis a bouquet of roses. Warm tributes of admiration and affection to both were paid in addresses by Dean Ward, Professor Robinson, and Professor McGiffert.

from country to city, they can be but poorly prepared to help educate them for their new rôle. In this connection the implication for the church of recent increased activities in studying rural youth is that no longer can moral leaders leave the situation to chance; rural and village agencies must join hands with those of the city in the interests of American youth. In this regard as in many others, progress in both urban and rural studies must be made co-operatively to be mutually helpful. Furthermore, pastoral responsibility does not cease with the limits of a parish, for in the functional sense the parishes of rural and urban ministers interpenetrate.

At the Tower Hill Conference for Congregational Ministers of Illinois, the writer frequently was confronted with these questions: "But what is the Seminary doing for town and country ministers?" or "Are you definitely and consciously preparing men for the actual situations of rural fields?" The chief embarrassment occasioned by these questions arises from the recency in which the Seminary has set itself squarely to this, which the statistically minded might claim, its main task. To Dr. Arthur E. Holt belongs generous recognition for measures already taken to prepare prospective town and country pastors for more effective work.

In the first place, the Seminary is aiding the rural minister by throwing more light on some of his typical problems through intensive studies. It was just four years ago that several students of Professor Holt's course on "The Town and Country Church" reported that the dairy farmers in their parishes were "up in arms" over the Chicago ordinance which forced them to test their cattle for tuberculosis or lose their market. This started inquiries which resulted in the study of "The Religion of Two Hundred Dairy Farmers of McHenry County," in which there appeared a definite coincidence between farmers who tested their cattle voluntarily and those who belonged to the church. In other words, the farmers who were active in the church met the dairy crisis better than those who were not. Another typical problem to village ministers near Chicago is that of urbanization. In order to learn what happens to attitudes and institutions when the city somewhat suddenly thrusts its influence into a rural area, a study is being made of Homer Township, where farms are being converted into golf courses, truck gardens, and country estates.

But the Seminary, through the Rural Research Branch of the Social Ethics Department, is carrying on studies far beyond the metropolitan area through students and ministers who possess the spirit of discovery. These studies are facilitated by a seminar on "Rural Studies," initiated last winter, where students of town and country churches and ministers in the field meet for a two-hour session each week, under the direction of Mr. Walker M. Alderton and the writer, to deal with specific problems. On one occasion where duplication of effort between Congregational and Methodist churches was reported, the student pastors of both churches together with the district superintendent of the Methodist church and the state superintendent of the Congregational Conference met with the group in order to throw light on as many aspects of the problem as possible. The morale of those who have taken this course has been such that in most cases the studies have not terminated with the course.

The writer devoted much of his time last autumn aiding students and ministers in Illinois, Iowa, Wisconsin, and Michigan who are in process of making religious surveys of their communities. This is in connection with a course on supervised field work conducted by Mr. Alderton.

The Department of Religious Literature and Drama under Professor Eastman has done much to increase the ability of students to interpret rural life through articles prepared for rural press, biographical studies of rural leaders, and the writing and production of rural plays.

A recent development has been initiated by Dr. Robert J. Locke, of the Illinois State Conference, partly in response to appeals made at the Tower Hill Conference, which may result in co-operation between the Seminary and the State Conference on the study of certain typical problems in village and rural situations. These studies will be limited to Illinois, but their findings should have value for ministers of a much wider area.

The Seminary affords a clearing-house for the experiences of ministers wherever may be their fields. Expediency alone has confined much of the intensive work to areas within and near Chicago. Our program calls for such activities as will in fuller measure meet the typical problems of town and country ministers.

Religious Drama in Chicago Churches

By FRED EASTMAN

TWO events of significance in the field of religious drama occurred in Chicago last winter and spring. The first was a successful tournament of religious plays. Eleven groups from as many different churches produced fourteen plays at the Fourth Congregational church. Rev. Ernest A. Reese, C.T.S. '29, pastor of the church, initiated and directed the tournament. Rev. E. W. MacNair, also of C.T.S. '29, was one of the judges. I quote an extract from his final report:

> The playing throughout the contest was marked by an evident and gratifying sincerity on the part of the casts. There was a marked lack of artificiality or tricks of the stage. There was a sense of fidelity to the purpose of the play as distinct from any over-interest in the competitive side of the contest. On the part of the audiences the effect was one of delight and approval. They seemed to put themselves into the spirit of the players, and to grasp sympathetically the theme portrayed. In fact it was noticeable that the steady goers among them gathered an increasingly strong appreciation of the power and worth of the religious educational value of the drama as a method of presenting religious themes.
>
> One favorable point in the drama as a church project is the fact that it is always capable of improvement. It is readily enjoyed by the audience, but it is not readily perfected to the point where nothing more can be accomplished. In this contest the most fruitful line of advance is suggested in the possibility of greater co-operative drive on the central conflict of the play. The central climactic high point of the play could be heightened to better effect. There was often evident ability to portray characters and groups and situations accurately, without corresponding success in climactic interaction and emotional rise along the line of the central conflict.

As a result of this tournament a city-wide one involving some 40 churches and a dozen denominations is now in progress. The finals are scheduled to be held in February, 1930. A letter has just come from Mrs. Lydia Glover Deseo, director of the tournament, commenting on the high educational ideals of the participants. "For instance, one group who are presenting the play 'What Men Live By' which is in a Russian setting, are not only presenting the play, but along with it are making a study of Russian costumes, customs, etc., and the other evening held a Russian party so that the members of the church might whole-

heartedly enter into the spirit of the play."

The second event of significance was a brief study by Miss Helen Batchelor, one of our drama students, of 65 of the leading churches of Chicago to see what use they were making of drama; what sort of dramas they were producing, if any; and why they were producing them. Of the 65 churches studied, 56 were using drama in one form or another. Of these 56, 12 were Methodist, 11 were Congregational, 11 were Presbyterian, 9 were Baptist, 5 were Evangelical, 5 were Episcopal, and 3 were Community.

What sort of dramas were these 56 churches producing? In all they produced about 200 plays and pageants. The largest number of these were non-biblical but of a religious nature. These made up about 50 per cent of the whole. Next come the biblical plays, making about 36 per cent, and the balance were classified as non-religious. What are the titles of the plays produced more than once or in more than one church of the 56? "Why the Chimes Rang," produced seven times; "The Color Line," three times; "The Nativity," four times; "The Resurrection," three times; "The Valiant," three times; "America's Unfinished Battles," twice; "The Quest," twice; and "Dust of the Road," twice. This list is not accurate or complete because many of the churches did not give the titles of the plays they produced but simply their classification. The list will, however, serve as an indication of the nature of the plays in general.

Why did these 56 churches produce these 200 plays? We asked the churches to give their own reason. Fifty of them said that their main purpose was the inspiration of the audience. Twenty-nine added that their purpose was also the education of the players. Nineteen frankly confessed that they were also trying to raise money.

Summing it up, then, the study of 65 leading churches in the city of Chicago shows that 56 of them produced about 200 plays last year. Of these, 50 per cent were non-biblical but religious, 36 per cent biblical, and 14 per cent were non-religious. And the churches producing these plays assign as their motives, first, the inspiration of the audience; second, the education of the actors; and, third, the need to raise money.

This situation in Chicago is to the best of my knowledge and belief typical of other communities throughout America. When I returned from Europe in September, I found upon my desk a hundred letters or more from churches throughout the country asking various questions about what plays to produce and how to produce them. In England a similar movement is in progress, and a religious drama council for England and Wales has just been formed under the chairmanship of Sir Francis Younghusband and with the co-operation of the leading churchmen and theatrical men and women of England. In Germany and in Austria, in fact throughout Protestantism, the story is the same—an awakened appreciation of the religious value of drama and its power in developing the spiritual life.

What is the explanation and significance of these facts and figures? First of all, it is apparent that religious drama is no fad taken up by a few churches. It extends throughout Protestantism. Its roots go deep into history, and if space permitted it would be quite easy to trace them clear back into the beginnings of drama in Greece five hundred years before Christ, and then on down through the Middle Ages when modern drama had its birth or rebirth in the churches of England and continental Europe. To be sure there was a period when religion and drama, although born in the same cradle, became estranged and walked different

paths, but the best of drama and the best of religion have so much in common in that they both deal with the deep emotional struggles of the soul that it was quite inevitable, no matter how far they have drifted apart, they would come together again.

Second, the present movement is rooted in a genuine need of our time and especially in Protestant churches for an art which ministers to the imaginative and creative life of human beings. The increasing mechanization and institutionalism of human life have left the imaginative and creative impulses unsatisfied. It is the business of art to meet such needs in our spiritual life. Much of the other art in most of our Protestant churches does not satisfy us. Our hymns, our stained glass windows, our architectural symbolism fail because they conceive of God as somewhere outside the natural order and breaking through it by means of miracles in order to reveal himself to mankind. Modern Protestantism believes in a God who is inside the natural order, and who speaks today through living men and women who lay no claim to having received supernatural revelation. Drama is a live art for religious people who hold such a philosophy. For drama deals with the emotions of living characters in conflict with one another and with the circumstances in which they find their lives. Underlying drama is the philosophy of struggle. The deepest struggles of our lives are emotional ones, and emotion is the very stuff of drama. One good play which holds the mirror up to a living spiritual struggle and reflects upon it the light of religion is worth more to the inner life of human beings of our generation than all the medieval symbols that could be gathered in one church building. Religious drama finds its warrant, then, in the need of our times for a spiritual ministry to the aesthetic and emotional life of our people. It is a deliberate attempt to develop strength, beauty, and power in the imaginative and creative life of the audience and the players.

The third element of significance lies in the character of the plays these churches are using. A few years ago a survey would have shown that the plays then were largely biblical. We dramatized Bible stories in those days to help the children of the Sunday school to recover the experience of the Bible characters and to understand the struggles they went through. Next, we went in for missionary plays and pageants dealing with the needs of mission fields and with the battles of our missionaries upon them. In these missionary plays and pageants we so burdened our dramas with information and propaganda and appeal for money that the poor beasts became bow-legged and sway-backed and often broke down altogether. Then we went in for revivals of old-time mystery and miracle and morality plays, such as *Everyman*. Very gradually in our experience, I think, most of us have come to the place today where we are asking—as these Chicago churches are asking—for strong modern dramas with all the humor and imagination possible portraying the emotional and spiritual conflicts of human life and shedding upon them the light of religion. And along with these plays our churches are asking for what might be called liturgical dramas, that is, dramatic services of worship which can be held not only in the parish-house, where most of these dramas are presented, but in the body of the church itself, requiring no scenery but utilizing the chancel and the nave, the choir, and the congregation as well as the players, in presenting artistically some imaginative portrayal of spiritual truth.

Gradually out of this evolution of our use of drama in the churches we have come to see that the thing which makes a

drama religious is not the material it deals with, whether biblical or missionary, or church history, but the effect of the play upon an audience and upon the players. When that effect is such as to send the audience away exalted in spirit and with a deeper sense of fellowship between God and man, the play or pageant has been religious. If the audience does not go away in that feeling, the play has not been religious even though all the characters are biblical and the language full of piety. I have seen many an irreligious biblical play and many a religious modern one.

What of the future? If religious drama is to fulfil its function in ministering to the imaginative and spiritual life of the people who come to our churches, it must have betters plays and better technique in producing them. It is rather amazing the number of churches which blithely go in for producing dramas without the slightest knowledge of the technique of production or staging or lighting or direction. They fly at them with thumb tacks and cheese cloth and gusto, and somehow they muddle through. More often than not one distracted director tries to do the whole job of production. Only a religion of considerable power saves him from going crazy or committing suicide. The more I see of the way some churches produce dramas, the more I am inclined to believe in that God who breaks through the natural order and works miracles. But in the long run it would be much better if the churches would depend less upon the divine intervention of providence to help their plays succeed and more upon the technique of trained leaders.

And we need better plays. We have a few good plays—but not half enough to meet the demand. We want plays that are simple in their requirements for production and not beyond the ability of amateurs to play. But we want great plays for all that. Not propaganda plays. Not preachy plays. Not pious plays. We want plays of character and action, of humor and imagination, or beauty and power. Not plays that talk a lot about Christ; but plays with characters who *do* Christlike deeds.

This is the great outstanding need in the religious drama field and the one to which our own drama courses are devoting a large amount of attention. Several of our students during the last three years have succeeded not only in writing plays of merit but in marketing them to publishers who are now promoting their use throughout American churches. Among such plays written by our own students and now in print are: "The Color Line," by Irene Taylor MacNair; "A Pilgrim Mother," by Helen May Crockett; "Milk" and "Granny," by Margueritte H. Bro; "The Mark of the Master," by Robert Kemper; "When Understanding Comes," by Louis L. Wilson; "Modern Magi," by Charles S. Brown; "The Golden Rule in Courtship," by Corona R. Cook; and "Rumor," by Ruth Crum Knudtsen. None of these plays is perfect, but by and large they are far better than the average religious dramas offered to churches. They are the first serious attempts of the students to use their wings in the dramatic art. By and by they will soar, and then the churches will have the plays they need and this seminary will be proud to claim the authors among its children.

A Page of Verse

By Ozora S. Davis

A Salute

Be plucky, brother! 'Tis a rough old world,
And many a scheme is into ruin whirled
As time spins on. The other fellow's lucky
And you are smashed? Well, what of that?
Be plucky.

Be plucky, brother! Think that never yet
Did new stars fail to rise when old have set.
Grip hard and leash success some way or other.
You will arrive. Cheer up!
Be plucky, brother!

Today

Today, new-born from all my yesterdays,
Lies in my cupped hand, a fragile, prophetic thing
Just broken from its chrysalis with wings aflutter.
What far flight shall it make with buoyant pinions?
What fateful tomorrows shall it breed
Before it folds its worn wings
In the last twitchings of its dreamless sleep?
I hold today in my hand and watch its unfolding.
Then in faith I release it and wait the will of God.

Don't-care and Do-care

Don't-care lives in Tumble-down Street
  In the ugliest house in the row,
While Do-care's house is white and neat
At the very beginning of Happiness Street;
  And the reason I now will show:
For every time when things go wrong
  Cross Don't-care sulks and shirks,
While Do-care sings his merriest song,
And bares his arms that are brown and strong,
  And then, how he smiles and works.
So things come right at Do-care's house
  In Happiness Street, you see;
While at Don't-care's house in Tumble-down Row
Things always stay wrong. And I want to know
  Which one *you* are going to be?

Alumni Notes

In gathering alumni notes I find that it is easier to get items covering students whom I have known as teacher or as fellow-students when I was in the Seminary than it is to keep track of the older graduates prior to 1890. May I ask those of the latter group to keep us posted in regard to themselves.—F. G. WARD

1883. Victor F. Clark writes from Lebanon, Missouri, where he is a pastor, "Am at the same old project of trying to keep a church interested in the business of the Kingdom. Have scarcely done anything but preach for forty-six years. I still play some, hike with Boy Scouts, play with church kiddies. Great life."

1888. Andrew W. Brodie is pastor in Manistee, Michigan. This is his second pastorate there to which he returns after residences in Illinois, Kansas, and Washington.

1891. Bernhard Angel. Word of Mr. Angel's death on October 20, 1929, was received from his daughter, Miss Ruth Angel, Long Island, New York.

1891. Thomas G. Langdale is the pastor of the Riverside Congregational Church, California. The church is just completing a new house of worship to be known as "The Aldred Memorial Chapel."

1892. George E. Green, of Wakonda, South Dakota, has spent his entire ministry of thirty-six years in that state. For twenty-six of these years he has been the registrar of the Congregational Conference. He was given the degree of Doctor of Divinity by Yankton College in 1928.

1892. A. G. Sporrong has been pastor of the Swedish Evangelical Tabernacle of Pasadena for seven years. He has just accepted a call to be the general field secretary of the North Pacific Swedish Covenant Conference.

1893. Henry C. Snyder entered the Seminary in 1886. After two years of study he took up home missionary work in Michigan, returning to complete his Seminary course in 1893. Most of his ministry was with Congregational churches in Michigan. He died in Bangor, Michigan, in 1928.

1894. J. Sidney Gould has been in business with his brothers in New York City for about fifteen years, supplying in the meanwhile in churches in the vicinity as occasion offered. With the first of October he began a pastorate in the Presbyterian Church of Tillamook, Oregon, a Pacific Coast town.

1895. Walter A. Briggs, who has been the pastor of the Pacific Congregational Church for five years, is now the pastor of the Auburn Park Federated Church of Chicago.

1895. John E. Kirkpatrick, whose home is in Olivet, Michigan, has been engaged for the last two years in an experiment in Ashland College, Grant, Michigan. It seeks to be an American folk school, following somewhat the folk schools of Denmark.

1896. William M. Elledge is pastor of the Lower Natchez Congregational Church of Yakima, Washington.

1897. Edward P. Drew is professor in the Departments of Philosophy and Comparative Religion in the Gordon College of Theology and Missions of Boston, Massachusetts.

1897. Frank L. Moore, regional secretary of the National Council has moved his headquarters from Denver, Colorado, to Chicago.

1897. Roy B. Guild after a pastorate of five years in New Bedford, Massachusetts, has returned to the work of the Federal Council of Churches with headquarters in Chicago. His work as secretary is the development of the Church Federations in the interior states.

1898. Frank D. Burhans has been pastor of the Trinity Congregational Church of Chicago for nine years. Following a serious sickness during the summer he has resigned his work there and will spend the winter at his home in Florida.

1899. Frank E. Bigelow is the pastor of the South Church, of Newport, New Hampshire, which celebrated its sesquicentennial in October. This was made the occasion of a celebration which called together the former pastors of the church. Extensive repairs and additions to the property had been made during the last year.

1899. J. Edward Hartman has been pastor of the Reunion Presbyterian Church of Mount Pleasant, Pennsylvania, for sixteen years.

1901. Henry K. Booth has been the pastor of the Congregational Church of Long Beach, California, for twenty years. In the midst of an exacting pastorate he has found time to do

significant literary work. His last book, *The Background of the Bible*, is published by Scribner.

1906. Sherman H. Herbert is pastor at Belle Fourche, South Dakota. He writes, "We are just at the north end of the Black Hills and would welcome visits from any Seminary alumni who are seeing the Black Hills or en route to Yellowstone Park."

1913. Paul S. Newey has just completed ten years as pastor of the Assyrian Evangelical Church of Chicago. This church has a membership of 228. His church is one of the most important organizations among the orientals in Chicago.

1914. Lawrence Horning has been called from the Congregational Church of Cheboygan, Michigan, to the Congregational Church at Grand Ledge.

1917. Lewis A. Convis became pastor of the Jefferson Park Congregational Church in Chicago in 1922. The church has just completed one of the most satisfying church buildings in the city. It was dedicated in November. Dr. Davis preached the sermon.

1918. Arthur E. Fish has been called from the Congregational Church in Osage, Iowa, to the First Congregational Church of Keokuk.

1919. Harold S. Matthews entered the Seminary in the class of 1919 from Grinnell College. The war interrupted his course so that he dropped out of his class. In 1922 he received an appointment from the American Board as Grinnell representative of Grinnell-in-China. He is taking advantage of his present furlough to complete the Seminary work.

1922. Lowell A. Young is now pastor of the First Congregational Church of San Bernardino, California. This church was organized in 1867 and is one of the three oldest in the state.

1924. James F. Fifield, Jr., became pastor of the East Congregational Church upon graduation. A relocation of the church, the building up of its membership to more than six hundred, and the construction of the first unit of a new plant at an expense of a quarter of a million dollars have marked the five years of his pastorate.

1924. William Iver Newman, who was with the Seminary for one year, is now pastor of the Congregational Church of Hemet, California.

1925. James F. Findlay, who resigned his pastorate in Cherokee, Iowa, some four years ago to become dean of men in Grinnell College, has now accepted a similar position with the University of Oklahoma in Norman.

1925. Walter Spence of Boscobel, Wisconsin, has published seven hymns on "The Seven Words of Jesus" in the *Nashville Christian Advocate*. He has also written other poems which have appeared in the *Wisconsin Memorial Annual* for 1929.

1925. Henry H. Walker has accepted a position as professor in Tarkio College, Missouri.

1926. Howard P. Bozarth, who has been pastor of the First Congregational Church of Oregon City, Oregon, since graduation, has returned to Chicago for further study. He is supplying at the Millard Avenue Congregational Church.

1926. David McKeith, Jr., resigned his position as assistant business manager and registrar of the Seminary to become pastor of the South Shore Community Church. He was married in June to Miss Miriam Scheibe, who had been a student in the Seminary and who had also been a worker in the church. Under their leadership the church is going forward with rapid strides.

1927. Lindley J. Cook moved from Jamestown, Ohio, in the summer to become pastor of the Forest Avenue Friends Church of Portland, Maine. Mrs. Cook was a student in the Seminary together with her husband. A son, Ralph Edward, was born July 1.

1927. Gordon A. Riegler resigned his pastorate at Somonauk, Illinois, to succeed Dr. Burhans at the Trinity Congregational Church of Chicago. At a recognition council held in November, Dr. Davis preached the sermon.

1928. William Earl Brehm who had been the associate of Dr. Thompson at the First Congregational Church of LaGrange has accepted the pastorate of the First Congregational Church of Hancock, Michigan. Mrs. Brehm, who was Miss Mabel Meyerhein of the Congregational Training School for Women, has had an experience which will make her a valuable help to the work in Hancock.

1922–29. Samuel N. Oliver graduated from Olivet College in 1918. He began to take summer work in 1922 while pastor in Moranci, Michigan. He has been in residence for seven summers, either one or both terms. This summer he was called from the Charlotte Congregational Church to the pastorate of our commanding work in Muskegon, Michigan.

The Class of 1929

It is always of interest to know the whereabouts and the work of those who have just left the Seminary. The following is a running account of our last grist of graduates.

Robert S. Baird came from Birmingham, Alabama, to tie himself up with Congregationalism and to take a Seminary course. He was the student pastor at Argo, Illinois, for three years. Upon graduation he assumed the pastorate of the Congregational Church at Cheboygan, Michigan.

Raymond W. Barber finished last March, loaded his family and his valuables into the auto, and started across country to California to take charge of the work in the North Wilshire District of Los Angeles. Superintendent Kenngott found the right man for the place when he secured Mr. Barber.

Nelson C. Dreier carried on the work at Lisle, Illinois, while a student in the Seminary. A few days after graduation he drove to Osage, Iowa, where he succeeds Rev. Arthur E. Fish, of the class of 1918. Mr. Dreier was ordained on October 13. Dr. Dibble, of the class of '95, was the moderator of the council. Dean Ward, of the class of '94, preached the sermon.

Miss Kathleen E. Hainstock is secretary to Dr. H. H. Lindeman, who is the pastor of the First Congregational Church at Yankton, South Dakota. She is also taking work in Yankton College.

Harold T. Janes, who had been a student pastor in Michigan while at Olivet, has gone to the Big Rapids church where he was ordained in June. Dr. Patton preached the sermon. In October Mr. Janes was married to Miss Olivieve Strain (a former student).

William A. Keith, who was minister of education at the First Church of Oak Park under President Palmer while a Seminary student, has assumed the work at Batavia, Illinois. This field offers a fine opportunity for making the adjustment from an old-time village church to a community that is fast becoming suburban.

Robert C. Kemper, who was a student pastor at Huntley during his last year in the Seminary, was ordained in that church on June 6. His work with the young people and in the field of dramatics is significant.

John D. Langenes writes from Forman, North Dakota, as follows: "I have planted myself in a little town of five hundred people . . . . where there is a place for a liberal minister. . . . . My parish includes another Congregational Church in a town of three hundred people thirteen miles from here. . . . . These churches have not had a minister on the field for two years; so my main job is gathering up the remnants and placing things on a running basis."

Ellsworth Lyon came to the Seminary from Berea College, Kentucky. While at Berea he became acquainted with a schoolmate, Miss Cooper from Rutland, Vermont, to whom he was later married. They have gone to Williamsburg, Kentucky, where he is pastor of two churches.

Everett W. MacNair graduated from Williams College in 1922. For several years he was doing boy's work in the Young Men's Christian Association, Worcester, Massachusetts. While a student in the Seminary he became acquainted with Miss Irene Taylor, of Siam, who was spending her furlough year in study at the Seminary. Following their marriage he was student pastor at Millburn, Illinois, for one year. Upon graduation from the Seminary, they went to the First Congregational Church at Niagara Falls, New York. Mr. MacNair was ordained at Millburn on October 9.

Saburo Nakamura returned to Japan in the early fall where he will enter upon a pastorate.

Jesse F. Perrin is the son of Dr. Perrin,

class of 1899, who was superintendent of the Congregational work in South Dakota at the time of his death. Between his second and third years of seminary study, Jesse was pastor at Chamberlain, South Dakota. The place was held open for him to complete his Senior year. Upon graduation he returned to Chamberlain.

Ferry L. Platt was married on July 21 to Miss Selma Rich, a former student in the Seminary. On August 21 they sailed from Montreal for two years' study in Germany. Mr. Platt was the recipient of the Ford Fellowship from the Seminary.

Ernest A. Reese continues as pastor of the Fourth Congregational Church of Chicago —a position which he has held for the last two years.

Alexander Rehn was first of all a student in the German Institute on the West Side for one year. Later he secured his B.A. from Yankton College, South Dakota, and returned to the Seminary for further study. He secured his M.A. from the University of Chicago in 1921, but the death of his father compelled him to return home before completing the Seminary course. After straightening out his father's estate, he returned for his Senior year. His home is in Odessa, Washington.

Ivan R. Smith was the Congregational minister at Gridley, Illinois, while a student at Eureka College. For the three years of his Seminary course he has been pastor at Glenview just out of Chicago. The work has grown to such an extent and has become so important that Mr. Smith stays on as full-time pastor.

John F. Stearns graduated from Harvard University in 1922. For four years he was teaching in Samokov, Bulgaria. Following his graduation he went back to New England, where he was ordained. He then went at once to Los Angeles to be associated with Dr. Patton of the first Congregational Church. Dr. Patton and Mr. Stearns' father were classmates in Andover Seminary.

Donald M. Sterling was for two years in the United States Naval Academy, from which he resigned in order to complete his regular college course at the University, to be followed by postgraduate work in the Seminary. Mr. Sterling was called to the Congregational Church of Hartford, Wisconsin, where he was ordained last spring. Dr. Patton preached the sermon.

Allen R. Stowell was graduated from Knox College in 1926. According to last returns, he is at his home in Abingdon, Illinois.

Reuben R. Trickey graduated from Ellsworth College, Iowa, in 1917. Following his war service he went into business. An occasional preaching appointment headed him toward the ministry and he came to the churches at Richmond, Illinois, and Genoa City, Wisconsin, as student pastor. He is now pastor of the Congregational Church of Watertown, South Dakota. Mr. Trickey is a brother of Benjamin Trickey, class of 1917, of Spencer, Iowa. Mrs. Trickey is a sister of Paul Reynolds, class of 1918, of Fenchow, China.

Gregory Vlastos was a pupil of President C. F. Gates, class of 1881, of Robert College. Following his graduation in 1925 he taught for one year in his Alma Mater and then came to Chicago Seminary, where he made a brilliant record. He is now a student of philosophy in Harvard University from which he has a Scholarship. The Seminary has also granted him a lapsed fellowship.

Albert C. Walker is the son of Rev. James F. Walker, secretary of the Congregational Conference of Idaho. His address is Pocatello, Idaho.

Edgar H. Winn graduated from Ripon College in 1926. During his Senior year he was student pastor at Rochester, Wisconsin, where he was ordained in the spring. He continues there as the pastor on full time.

Byron B. Wright has been at home because of the illness of his father who died on September 20. He is now taking up the work at Earlville, Iowa.

Book Reviews

Christianizing a Nation

By Charles E. Jefferson. New York: Doubleday, Doran & Co., 1929. 200 pp. $2.00.

The Enoch Pond Lectures, delivered at Bangor Theological Seminary, 1929. The book contains five chapters. A nation may fairly be called Christian when "in the structure of the thinking of the masses of the people the teaching of Christ is unmistakably seen" (p. 8). Therefore, "the way to make the nation Christian is to make the people Christian, and the way to make the people Christian is to make men and women Christian one by one" (p. 32).

"The ideals of a Christian nation are the ideals of Jesus Christ." These determine the duties of a Christian nation. Dr. Jefferson discusses the ideals of a Christian home and applies seven dispositions of the family to the nation: unity, sympathy, co-operation, sacrifice, concern for the weak, considerateness, and forgiveness. These must be cultivated in the family of nations. "Science has made the world a neighborhood. The Christian Church must make it a brotherhood" (p. 59).

Social reform must be wrought out in the nation by the realization of the kingdom of God, which is "society under the sway of love" (p. 82). The "sparkling enthusiasm" of the era of social service has well-nigh disappeared; but it has left permanent values. Social redemption, however, must begin with the individual. The church must care enough to grapple with the race question and the spirit of lawlessness.

It is the duty of all Christians to go into political action. There may be cases in which political problems become so identified with moral and religious principles that the pulpit must speak; but the church officially and as an organization should not go into politics (p. 135).

The last chapter is on the church and international relations. Here the discussion reaches its climax and the last pages snap and crackle. The New York preacher talks English concerning the militarists and the rear admirals. This book will not put Dr. Jefferson on the favored lists of the champions of "preparedness." He does tell the truth most gloriously on these pages.

Ozora S. Davis

Science and the Unseen World

By Arthur Stanley Eddington. New York: Macmillan Co., 1929. 91 pp. $1.25.

This book has comforted me. I have had such a wet experience with *The Nature of the Physical World.* I would feel quite safe, think I was making progress, and then suddenly find that I had fallen off the plank. Going back, after recovering myself from deep water, I discovered that my mishap took place almost immediately after having rescued myself from a similar one shortly before. It looked like a watery grave. Now I find that I can walk the path and even keep my feet on the plank. This is the Swarthmore Lecture. Professor Eddington is among his religious comrades, the Friends. That also makes me feel comfortable. The big book helps in reading the small one, especially the discussion of symbolism. Science thus interpreted helps us so that we are no longer tempted "to condemn the spiritual aspects of our nature as illusory because of their lack of concreteness." The answers of science are "relevant so far as concerns the sense-impressions interlocked with the stirring of the spirit, which indeed form an important part of the mental content. For the rest the human spirit must turn to the unseen world to which it itself belongs." This justification of the place of religious experience in any adequate conception of the universe as a whole is most helpful as one seeks sure footing in a slippery field. The author says:

> What I may attempt is to dispel the feeling that in using the eye of the body or the eye of the soul, and incorporating what is thereby revealed in our conception of reality, we are doing something irrational and disobeying the leading of truth which as scientists we are pledged to serve.

More than thirty years ago George John Romanes said, "Pure agnostics ought to investigate the religious consciousness of Christians as a phenomenon which may possibly be

what Christians themselves believe it to be, i.e. of Divine origin." The discussion of confidence in the uniformity of "natural law" as displacing the old acceptance of materialism in its crass form (pp. 50–58) is most clarifying. The illustration of the significance of values derived from the silence of Armistice Day reveals the depth and accuracy of Professor Eddington's insight. It makes the seeker for religious values lift up his heart with joy. Every section of this little book is worthy of reflection. The final paragraph is typical of the whole: "Religion for the conscientious seeker is not all a matter of doubt and self-questionings. There is a kind of sureness which is very different from cocksureness."

OZORA S. DAVIS

MAN'S CONSCIOUSNESS OF IMMORTALITY

By W. Douglas Mackenzie. Cambridge: Harvard University Press, 1929. 87 pp. $1.00.

This is the published Ingersoll Lecture for 1929 by the president of the Hartford Seminary Foundation. It is a discussion of this thesis "The idea of immortality, the belief in personal survival, has entered as an inherent, essential, ineradicable element into every phase of human experience from the beginning; it has contributed certain qualities to the entire reflective life of man without which that life, as we know it, would have been impossible." The discussion material is distributed under the heads of five "facts," each of which advances the discussion of the main thesis. The book takes its place with distinction among the Ingersoll lectures.

OZORA S. DAVIS

ALTAR STAIRS: A LITTLE BOOK OF PRAYER

By Joseph Fort Newton. New York: Macmillan Co., 1928. 205 pp. $1.75.

The number of books now being published concerning prayer or containing prayers for all sorts of occasions is an interesting commentary on the statement frequently made that the modern world has abandoned prayer. Dr. Newton contributes a notable book to the literature of devotion. He discerns the range of human need, and he expresses with beauty and accuracy the yearnings of the spirit. There is a feeling of genuineness in these prayers which is sometimes lacking in similar printed expressions of this form of Christian devotion. The book has the marks of a classic in the religious life.

OZORA S. DAVIS

THE HEART OF WORDS

By George Roberts. New York: Macmillan Co., 1929. 168 pp. $1.50.

Dr. Roberts is pastor of the Presbyterian Church at Lake Forest, Illinois. He is a careful student and an excellent craftsman. He has followed one of the most pleasant and profitable avocations of the minister's study and has worked on words until he has dug out many a forgotten but valid meaning in the terms that preachers often use with scant regard for accuracy and little appreciation of their beauty and inner significance. To the minister who is eager to develop his English style, Dr. Roberts here offers a valuable book.

OZORA S. DAVIS

VISION AND AUTHORITY

By John Oman. New York: Harper & Bros., 1929. New and revised edition. 352 pp. $3.00.

The former edition of this book has won a place in the discussion of the subject, "the true religious authority and the kind of person who exercises it," which calls for the revision of the original text. The changes are not extensive. The time which has elapsed since the first edition was issued in 1902 has not lessened the central significance of the subject, which is still tingling with life and interest. It is here presented with clearness, wide range of argument, and, to the Protestant mind, convincing power.

OZORA S. DAVIS

THE CHRISTIAN GOD

By Richard Roberts. New York: Macmillan Co., 1929. 154 pp. $1.50.

The six Merrick Lectures, delivered at Ohio Wesleyan University in December, 1928. Dr. Roberts adds another volume to the significant books which have come from his resourceful pen within the period of his ministry. The

subjects presented here under more attractive captions are: prayer, Jesus in history, God in Christ, God, sin, atonement. These are discussed with vigor and clearness. They take on new significance as we see this alert thinker wrestle with them. Difficulties are fully and fearlessly faced. The lectures are constructive. The style is often lifted to levels of rare beauty. Many a sentence "sticks." Who could lose this? "The crown of life is man; the crown of man is Jesus; the crown of Jesus is the Cross; the crown of the Cross is the unconquered love and the invincible faith of Jesus."

Ozora S. Davis

In Search of God

By John Walker Powell. New York: Macmillan Co., 1929. 160 pp. $1.50.

This is "an appreciation of the ancient Hebrew literature." The results of the critical-historical method in Old Testament study are fully used. Bishop Mouzon has recently said, "The historical method of studying the Bible has opened a door into the treasure house of Holy Scripture which no man can now shut." Judged by this statement this survey of the Old Testament literature opens a door into a rich treasury. It must be read without prejudice against its critical positions. The approach may be indicated by the following:

> It used to be said that none should read the Scriptures save with prayer. We are coming to see that they should be read with imagination. Vision can be interpreted only by vision, never by grammar and the dictionary. No one is competent to approach the Hebrew prophets whose eyes have not been purged with rue, to see behind the mystical language of the poet the living forms of vital truth.

Using this book as a manual, the Old Testament might be read with new appreciation and profit.

Ozora S. Davis

Life and the Book

By Hilary G. Richardson. New York: Macmillan Co., 1929. 179 pp. $1.75.

The author has written a book which is a curious blending of personal experience, charmingly told, together with discussions of the permanent values of the Bible as literature, history, and a book on religion. Just this taste of the writer's pithy statement: "So we have the worship of the Bible by the orthodox, ridicule of it by the liberals, and ignorance of it on all hands, while the intelligent presentation and acceptance of its case seems not to be in sight." This book should encourage the reading and study of the Bible; but we are not sure that either Dr. Powell's volume, reviewed elsewhere, or this will turn the trick. What is needed is simply the reading of the Bible itself. If reading about the Bible will get any number of Christian folk back to first-hand knowledge and enjoyment of their Scriptures, then every book of this kind is abundantly worth while. Readers never will be driven back to the Bible; they must we wooed back; and this is a wooing book.

Ozora S. Davis

Evangelism

By Herman C. Weber, New York: Macmillan Co., 1929. 208 pp. $2.00.

Dr. Weber is the director of the Every-Member Mobilization Department of the Presbyterian church, U.S.A. His book contains a new approach to the subject of evangelism and is timely and important. He has made a careful study of the records of evangelism in the United States as shown in the reports of the Methodist Episcopal, Presbyterian (U.S.A.), Presbyterian (U.S., Southern), Northern Baptist, Southern Baptist, Congregational, and Protestant Episcopal churches. Taking an index line of 5.6, which is assumed as a fair average for Protestantism, he tabulates the percentage of new members received on confession of faith in the total number of communicant members reported for the year, showing the changes on either side of the standard line by a well-drawn graph.

The interpretation of these records is illuminating. It shows the influences of war, controversy, industrial difficulties, personalities, and national movements upon evangelism. This section of the book ought to give a new view of the function of evangelism as it is carried on in the organized church today. Dr. Weber has contributed a significant book in a vital field of Christian thought and action.

Ozora S. Davis

PREACHING WITH AUTHORITY

By Edwin DuBose Mouzon. New York: Doubleday, Doran & Co., 1929. 245 pp. $2.00.

This volume contains the Lyman Beecher Lectures on preaching, delivered at Yale in April, 1929. We are accustomed to look to the lectures delivered on this most significant foundation for light and leading in the matter of preaching. Bishop Mouzon, of the Methodist Episcopal church, South, has risen to the highest standard of the lectures in the past, and has advanced it. He has undertaken a discussion of one of the most perplexing questions in reference to the ministry, namely, authority. With wide range of learning and thought, with discriminating sympathy and with positive convictions, he has discussed this matter with thoroughgoing sincerity. After a lecture on authority in general, which resides in "an inward experience and the necessity of a Christlike life," Bishop Mouzon discusses the perils of traditionalism in contrast with the permanent worth of traditions. The third lecture is devoted to authority and the Bible. No finer statement of the abiding worth of the Bible as a religious authority in the light of its historical and critical study has come into my hands in many years. The fourth lecture discusses the authority in history, and the fifth, which comes to grips with the proposition of the book, presents the basis of authority in experience. The validity of the Christian experience is stated and defended with convincing logic. The chapter may be summed up in this single sentence, "The final authority is to be found in the Christ of History who is the Christ of Experience—not in the Christ of Experience alone, nor alone in the Christ of History, but in the Christ of History who is the Christ of Experience. Here do we find ultimate certitude" (p. 131).

Bishop Mouzon then passes to a lecture on the authority from the cross which is well balanced and convincing. He can differ with others in a fine spirit, and he does so fearlessly throughout the lectures.

The authority of the church as furnishing the field within which personality is enlarged through fellowship is of permanent value to every minister. The final lecture is on preachers having authority. The personal reference in this chapter is enjoyable.

I do not hesitate to commend this book to every minister for careful and repeated reading. The earnestness of conviction, the warmth of sympathy, the clear and gracious style make it a book to lie on the minister's table and not to gather dust on the shelf.

OZORA S. DAVIS

HUMAN NEEDS AND WORLD CHRISTIANITY

By Francis John McConnell. New York: Friendship Press, 1929. 230 pp. $1.50.

The Jerusalem Meeting of the International Missionary Council was significant not only in the discussions that took place and in the published reports of its various papers and findings but also in the literature which it prompted. Bishop McConnell has presented the task and ideal of world-wide Christianity in six aspects as defined by fundamental human needs. These are: health, wealth, education, freedom, fellowship, and vision. Bishop McConnell's name guarantees the clarity, insight, and range of any discussion which he leads. This book is a fine example of his mastery of material and style. His own wide experience in travel and leadership guarantees the accuracy of his judgments, and he has set them forth as a genuine leader of international Christian thought and action. We see Christianity justified here in its world-wide claim because it is serving universal human needs.

OZORA S. DAVIS

MAGNIFICENT OBSESSION

By Lloyd C. Douglas. Chicago: Willett, Clark & Colby, 1929. 330 pp. $2.50.

A first novel by a preacher. Gives one a new light on what possibilities may be latent in a man of the cloth. I do not read many novels; but I sat up late and began early and never lost my interest in this one. Perhaps that is because I know the writer; but I think it is because of the story. Who spoke of the work of Oliver Wendell Holmes as "medicated novels"? This is one. High life, hospitals, Europe, and the whole range of life from the sunkist Riviera to "sinkust" Detroit. Plunge from the vocabulary of the pulpit into this:

Joyce and Helen were awaiting them, by appointment, on the mezzanine, Joyce almost boisterously gay, swishy and sinuous in some green taffeta confection, wearing the corsage he had sent her; and, unless he was much mistaken, she had tucked a cocktail or two under his orchids for there was a taut nervousness in her canary gestures and a strident overtone in her voice hardly to be had for less bother than the embarcation of about three jiggers of gin.

Can you beat it? The story is as vivid as the vocabulary; the love plot is fascinating. But there is something far beyond all this in the book. The Sermon on the Mount is in it, and it is such a comment on the sixth chapter of Matthew as I have not read in many a day. There is a revelation of a spiritual experience here, which is couched in none of the language of the pulpit and the books of theology. No greater mistake could be made than to classify Dr. Douglas' sincere book with the kind of "worldliness" which he has chosen for the setting of an interpretation of spiritual reality which left me throbbing.

OZORA S. DAVIS

MATERIALS FOR MISSIONARY EDUCATION

Blind Spots. By Henry Smith Leiper. New York: Friendship Press, 1929. 143 pp. $1.00.

The Crowded Ways. By Charles Hatch Sears. New York Council of Women for Home Missions and Missionary Education Movement, 1929. 193 pp. $1.00.

World Missions as Seen from Jerusalem. By Milton T. Stauffer. New York Missionary Education Movement, 1929. 93 pp. Paper, $0.50.

Christianity's Supreme Issues. New York Missionary Education Movement, 1929. 57 pp. Paper, $0.25.

Little Kin Chan. By Berthae Harris Converse. New York Friendship Press, 1929. 102 pp. $1.25.

Children of the Chief. By Mary Entwistle. New York Friendship Press, 1928. 76 pp. Paper, $0.40.

The Story of Musa. By Mary Entwistle. New York Friendship Press, 1929. 84 pp. $1.00.

Pioneers of Good Will. By Harold B. Hunting. New York Friendship Press, 1929. 142 pp. $1.00.

Rafael and Consuelo. By Florence Crannell Means and Harriet Louise Fullen. New York Friendship Press, 1929. 137 pp. $1.00.

Jumping Beans. By Robert N. McLean and Mabel Little Crawford. New York Friendship Press. 151 pp. $1.00.

Filipino Playmates. By Jean Moore Cavell. New York Friendship Press, 1929. 122 pp. $1.00.

Jewels the Giant Dropped. By Edith Eberle and Grace W. McGavran. New York Friendship Press, 1929. 138 pp. $1.00.

Seven Thousand Emeralds. By Frank Charles Laubach. New York Friendship Press. 158 pp. $1.00.

Reviewing the books listed in the foregoing, one is struck with the improved product in comparison, for example, with the scanty materials available fifteen years ago, the excellent use of pedagogical methods in the instructions to teachers contained in certain of the volumes, and the quality of the text, which is uniformly excellent.

Two volumes of more general character have for their specific purpose the cultivation of interracial appreciation and the apprehension of the city problem.

Blind Spots is written with keen appreciation of the reality of race prejudice as a pervasive influence in modern life, with admirable understanding of young people (two of these are bringing up the author in his own home), and with a rare blending of humor, argument, and occasional irony. There are ways in which physical and racial blind spots may be overcome; they are clearly pointed out.

The Crowded Ways is a thorough study of the city mind, what the city does to people, the forces that work, often counter-wise, in city life, and the modern effort to remake and "personalize the city." Interesting, resting on first-hand knowledge, well documented, adapted to use in groups for study and discussion.

Two pamphlet guides are published for the purpose of preserving the reports of the Jerusalem Meeting of 1928. Sailer also uses Bishop McConnell's *Human Needs and World Christianity*, the chapter headings of which are followed; each session of the class is in charge of a committee; good plan if the leader has energy and skill to watch the committees. Stauffer

also uses Basil Mathews' *Roads to the City of God*. Six sessions of the class are thoroughly planned. Additional reading is suggested.

Mrs. Converse tells delightfully the story of a little Japanese girl. The book costs too much.

Mary Entwistle is producing what seems to us missionary stories of the highest quality: human interest supreme; never silly; clearly presenting situations and characters. *Children of the Chief* gives us a glimpse of very black Africa; *Musa*, of Egypt and Palestine. Real boys and girls.

Harold Hunting is obliged to compress his stories mercilessly; but he selects the principal points well. There are twelve chapters. We rejoice in Father Junipero Serra, Hudson Stuck, Roswell Bates, and Arthur Nash. When the last page has been read—and the reviewer read them all—there is a new thrill at the heart and a quicker gait to the feet. This is a kindling little book.

Now come two volumes about Mexican children in the United States. Each is provided with text material, written by one who has personal knowledge of the subject, and a section for teachers, containing suggestions, supplementary passages, and, most significant, a program of worship fitted to the lesson and the groups. These two books are timely, well written, excellently adapted to use in church schools.

Rafael and Consuelo is intended for children in the primary grades. The humble Mexican families, where love and ambition are to be found in spite of poverty and ignorance; the wandering life of the casual workers; the beet fields (almost contented that I am forbidden sugar!); and the Christian influences of social centers and schools—they are all here, well handled in excellent reserve and proportion.

Jumping Beans covers much the same ground as the foregoing and is meant for boys and girls of junior grade. Manuel and Carmen and Elena are not idealized; they are "dear" little people. Mexican proverbs are well used in the text.

Then come three books on the Philippine Islands and the Filipinos, sustaining the standards attained in the volumes on the Mexicans.

The stories in *Filipino Playmates* are intended for children of primary grade. These furnish the text which is to be used according to excellent suggestions given in the second section. Again Jose and Rufina are altogether real and happy children, the story of whose experiences in contact with the American boy "Ago" Wilson is vividly told.

Jewels the Giant Dropped is designed for use with boys and girls of junior grade. More information about the islands and their people is strung on the thread of interesting experiences in the lives of Filipino boys and girls. The instructions for teachers are helpful and ought to make the class sessions interesting.

These books, provided so well with teaching suggestions, raise the question how qualified teachers are to be found who will give the time necessary for adequate preparation. It is encouraging to discover this definition and elevation of standards. In the hands of teachers who are willing to prepare for the class sessions these books are both a challenge and an invaluable aid. Such material ought to raise the level of teaching in our church schools.

Seven Thousand Emeralds is written with the passionate earnestness which we always associate with Dr. Laubach. From the first chapter on Rizal to the last on "What American Youth Can Do," Dr. Laubach confronts us with an imperial duty and a royal privilege in relation to the Filipinos. He makes his narrative vivid with personal anecdotes and illustrations. One gains a new sense of the hopes and yearnings of these people. Dr. Laubach is both interpreter and champion.

OZORA S. DAVIS

WHAT IS CHRISTIAN EDUCATION?

By George A. Coe. New York: Charles Scribner's Sons, 1929. 300 pp. $2.50.

The theme of this book is one for the treatment of which we have been waiting. We want to know what education is, not from the standpoint of religion in general, but from the point of view of Christianity, which is our religion; and from the point of view of Jesus, the author of our faith. And we have the answer to the question from the pen of a master workman. No attempt is made to summarize the

thirteen chapters that make up the argument. Certain high lights will be turned on—with the result, here's hoping, that some will be compelled to buy the book.

Christian education, to begin with, is creative. Exploration, discovery, adventure, experimentation, repentance, growth through difficulties—these are some of the concepts which interpret the idea. Such a scheme of education stands over against one which simply passes on the inheritances of one generation to the next. All this does not mean going back on or going beyond Jesus. There is a radicalism in him which bids Christian education strike down to the roots to become creative.

But what is the tap-root of creative Christian education? It is respect and reverence for personality. Dr. Coe calls it "the personality-principle"—an ancient profession which is still in an undeveloped state. Much of the book is given to the playing upon this idea, showing how far short we are today in our ordinary social and industrial relations of treating persons as persons; showing the cost of doing it; showing the results of doing it upon individuals and upon social organization.

Dr. Coe sums up his book in his last chapter, which is one sentence:

> What then is Christian education? It is the systematic, critical examination and reconstruction of relations between persons, guided by Jesus' assumption that persons are of infinite worth, and by the hypothesis of the existence of God, the Great Valuer of Persons.

Not all of the book is easy reading. It could be made easier to advantage. It is cutting in its analysis and oftentimes irritating. It is thoroughly scientific in temper. One would guess that from the paragraph that sums up his findings. However, it is warm in its passion for truth, devoted to Jesus whose radicalism we have not yet understood, and built upon a faith in God which cannot be gainsaid. By all means buy the book.

F. G. Ward

Education and Religion

By Charles F. Thwing. New York: Macmillan Co., 1929. 264 pp. $2.00.

Dr. Thwing was a Congregational minister for eleven years and was president of Western Reserve University for thirty-one. The eighteen addresses in this volume include his inaugural address of 1891 and the four Bedell Lectures at Kenyon College in 1927. The remaining addresses, all of them upon educational subjects, were sandwiched in between these two dates. The book as a whole gives an insight into the thinking of a notable educator within the college sphere. The sturdy scholarship and fervor, the third of a century which it embraces, the variety of topics with which it deals, serve to make the collection of discussions an interesting one, not only to his old pupils but to all students of the time.

F. G. Ward

Character Building Through Education

By Kenneth L. Heaton. Chicago: University of Chicago Press, 1929. 230 pp. $1.75.

This is a textbook for use in leadership training classes and other advanced classes in recreational leadership. The base line for the study is nineteen "cases" opening up problems of values in eight areas, namely, physical, intellectual, economic, recreational, ethical, social, devotional, and aesthetic. Several questions are asked in connection with each case, and source materials on recreational theory are given in an Appendix to help in the development of sound principles. One hundred pages are given to the presentation of ways and means for the social party, for clubs for boys and girls, for the recreations out of doors, for athletics and gymnastics. The book is a suggestive guide for those who wish to develop recreational programs of a character-building type for their own groups, and who wish to get a sure footing for the task.

F. G. Ward

The Gospel According to St. John

A Critical and Exegetical Commentary. By J. H. Bernard. International Critical Commentary. New York: Charles Scribner's Sons, 1929. 2 vols., 740 pp. $9.00.

For thirty years this commentary has been awaited by the world of scholarship. Perhaps long waiting leads us to expect too much. This work reflects the splendid scholarship of Bernard. It is critical and careful and constructive. On the question of authorship of the

Gospel, the evidence is clearly and concisely given. Bernard's conclusions are that John the Apostle was the beloved disciple, that the Apostle did not suffer death by martyrdom, that the Gospel and Epistles were written by John the Presbyter, and that the Revelation was probably written by the Apostle. Bernard seems anxious to preserve some apostolic authority for the Gospel, and cites the tradition that Peter was the real authority behind the Gospel of Mark.

If the Gospel be regarded as an attempt to write the life and teaching of Jesus historically, then this commentary is ideal. But if we regard the Gospel as primarily religious in purpose and artistic in touch, the constant efforts of this commentary to defend its general historical accuracy seem somewhat aside the mark. The principal point at which the commentary does not meet expectations is in the matter of the Greek religious background. The relation of the leading ideas of the Gospel to the history of Greek religious thought of the people of Ephesus is scarcely given at all.

The reader of this commentary needs to supplement it by generous reading in Greek religion and then to add an appreciation of the eternal relation of art and religion.

BENJAMIN W. ROBINSON

EXPERIENCE WITH THE SUPERNATURAL IN EARLY CHRISTIAN TIMES

By Shirley Jackson Case. New York: Century Co., 1929. 341 pp. $3.00.

The New Testament was written in an age so full of miracle that the modern minister will welcome a guide which leads skilfully and wisely into that world. Some of the chapter headings read: "An Age of Supernaturalism," "The Visibility of Spirits," "Media of Revelation," "Heroic Redeemers," "The Destiny of the Soul." The book makes the reader so well acquainted with the experiences of the supernatural, not only in early Christianity but in the other religions of the first century, that he can no longer have any hesitation or uncertainty. He feels himself at home in the world of miracle. The New Testament stories no longer seem unnatural. He is able to understand them, and so is in a position to interpret them to an age which is characterized by a rather general disbelief in miracle.

The book is scholarly, well written, well printed, very readable, and highly recommended.

BENJAMIN W. ROBINSON

THE NEW TESTAMENT IN THE LIGHT OF MODERN RESEARCH—THE HASKELL LECTURES, 1929

By Adolf Deissmann. New York: Doubleday, Doran & Co., 1929. 193 pp. $2.00.

On his visit to America last spring Professor Deissmann delivered the Haskell Lectures at Oberlin. This printing of the lectures gives a good idea of the remarkable contribution which he has made to New Testament scholarship and to the larger cause of the Christian religion of the twentieth century. No one who is not acquainted with Deissmann's work can afford to pass this by. I can never miss an opportunity to voice my conviction that for the modern American minister Deissmann stands out as the most helpful New Testament scholar on the continent of Europe.

BENJAMIN W. ROBINSON

PAGAN REGENERATION

By Harold R. Willoughby. Chicago: University of Chicago Press. 1929. 307 pp. $3.00.

Another book of great excellence and supreme importance for the student of first-century religion and in particular of early Christianity. The teaching that a man must be born again is presented in its great diversification in the religions of the Roman Empire, in the Eleusinian Mysteries, in the rites of the Great Mother, and in Hermeticism. Such a survey is indispensable to the understanding of the evolution of the Christian religion. The book not only constitutes a real contribution to modern knowledge of the subject but is readable and fascinating as well.

B. W. ROBINSON

THE GENESIS OF THE SOCIAL GOSPEL

By Chester Charlton McCown. New York: Alfred A. Knopf, Inc., 1929. 394 pp. $3.00.

Professor McCown of the Pacific School of Religion has given us a scholarly compendium of the antecedents of the Christian Gospel in the Babylonian, the Egyptian, the Persian,

the Syrian, and the Hebrew religions. The ideas of the millennium, the attitudes toward the poor, the hope of a coming prince, as well as many minor subjects, are given in excellent historical perspective.

BENJAMIN W. ROBINSON

THE REAL JESUS

By Charles Fiske and Burton S. Easton. New York: Harper & Bros., 1929. 261 pp. $2.50.

Professor Easton, the scholar, and Bishop Fiske, the preacher, have attempted the combination of the critical and popular. They have based their narrative upon modern study of the Gospels, but have written in popular style. They have produced an excellent narrative, particularly for the layman who is seeking a way from the older to the newer religion.

BENJAMIN W. ROBINSON

THE REDISCOVERY OF JESUS

By Fred Merrifield. New York: Henry Holt & Co., 1929. 270 pp. $1.75.

The man who showed the youth of Japan how to play baseball has now in this book shown the youth of American schools and colleges how to appreciate Jesus. The author combines with his thoroughgoing rationalism a very sensitive appreciation of the religious ideals of young folk.

When Jesus succeeded in winning his first four disciples from among the hardy, happy fishermen of Lake Galilee, they joined him largely because they liked his frank, free, and charming way of laying his program before them. His personality captivated them. They liked his enthusiasm, his boundless faith in his work, and his cheerful conception of religion.

The same spirit of optimism pervades the entire book.

BENJAMIN W. ROBINSON

THE BIBLE THROUGH THE CENTURIES

By Herbert L. Willett. Chicago: Willett, Clark, & Colby, 1929. 337 pp. $3.00.

Professor Willett of the University of Chicago has used his scholarship and his wide acquaintance with people to make clear to the average man and woman the history of the Bible in the light of modern research. Very few have such skill as he here displays. He presents the prophets in vital and vigorous fashion. He tells of the later literature and of the making of the New Testament. The book is the best and most recent popular introduction to the Bible.

BENJAMIN W. ROBINSON

ENCYCLOPEDIA BRITANNICA

Edited by J. L. Garvin, Franklin H. Hooper, and Warren E. Cox. Fourteenth edition, 24 vols. New York: Encyclopedia Britannica, Inc., 1929. $129.50 to $325 (according to binding).

The articles on religious subjects in the new *Britannica* should not be overlooked. For the minister with modern mind and attitude there is a refreshing atmosphere about many of these articles. To be sure, they are not as good as their predecessors were in the last edition, but they are more recent and for that reason are now preferable.

The article on Jesus Christ is not the best of them. It is written in part by C. A. Scott, of the Presbyterian College of Cambridge, England. It seems to have been thoroughly edited by someone else less theological. The combined result has some good things and considerable interest.

The article on John (Gospel of) by Von Hügel, of Cambridge, is excellent. It contains a very fine paragraph on ancient ideas of authorship. Von Hügel quotes the philosopher Iambicus, 330 A.D. Part of the quotation reads: "This was admirable (among the Neo-Pythagoreans) that they ascribed everything to Pythagoras."

The articles on Paul, Mark, and many another Christian name are worth reading. Perhaps best of all are the articles on subjects related to the Bible, but not included in the usual commentary. The article "Mystery" may well be read by everyone who wishes to refresh his memory on this subject.

BENJAMIN W. ROBINSON

THE BIBLE

Unravelling the Book of Books. By Ernest R. Trattner. New York: Charles Scribner's Sons, 1929. 325 pp. $2.50.

The Authority of the Bible. By C. H. Dodd. New York: Harper & Bros., 1929. 310 pp. $3.00.

It is the turn of the biblical sciences to be interpreted biographically. England has pub-

lished a series of intellectual biographies of its leading philosophers as an introduction to contemporary philosophy. Germany is responsible for a similar set of volumes in which the foremost living theologians in biographical form describe the development of their doctrines. Alfred Noyes has clothed in lovely verse the life-stories of the successive scientists who have built, each upon his predecessor's work, the present edifice of scientific knowledge. Albrecht Schweitzer traced the recovery of the historic Jesus in a series of chapters that dealt with the personalities and researches of scholars from Reimarus to Wrede.

Mr. Trattner employs the same biographical method to show how the modern view of the Bible has been reached at the cost of great anguish and personal hardship to the pioneers in biblical science. What burnings of heart there were as scholar after scholar had to choose between loyalty to his friends, his church, and his conception of God, on the one hand, and to truth as he saw it, on the other hand. The story is a dramatic and poignant one. The book also presents in general outline the present conclusions regarding the way in which both Old and New Testaments were put together and fixed in their present form in the canon. The admirable bibliography gives evidence of the solid foundation on which this successfully popular account of the subject is based.

It is one thing to describe the development of the Bible, it is another thing to attempt to evaluate the Bible and to show its significance for modern times. The latter and more difficult service Professor Dodd of our Congregational College at Oxford, Mansfield, undertakes in the latest volume to appear in the "Library of Constructive Theology." So far as the Bible possesses authority in religion it is, he asserts, first, because of the "cogent persuasiveness of the religious geniuses" whose lives and utterances it reports; second, because of the tested experience of religion in the general life of a community over a period of many generations; and, third, because of the central figure of the New Testament and the intensity he lends to the historic process, of which he is the climax. The ample outline of this plan of treatment Mr. Dodd fills in with rich treasures of his own spiritual insight, reinforced by his acquaintance with English literature and the fine arts. The place of the Bible to him is "with the masterpieces of poetry, drama and philosophy, that is, with the literature which does not so much impart information but stirs the deeper levels of personality." Though he writes in no polemical spirit, he clearly exposes the disadvantages and dangers of the old dogmatic view of the Bible.

Theological students, it is sometimes said, study all about the several books of the Bible but never know anything of the books themselves. One can study ethics without being motivated to conduct one's life more morally. One can listen to lectures about God without being moved to pray. But I doubt whether one can read this book about the Bible without being prompted to read the Bible. And such is the attitude of the author that one is likely to turn to the old book with an attitude of "sincerity, openness of mind and willingness to be commanded," recognizing that these are the minimum requirements which must be satisfied if the Bible is to do anything for a reader.

There are two incidental points that deserve attention. One is the author's excellent statement in Chapter X of the manner in which Christianity has resolved the five great tensions of Judaism. The other is the author's willingness to admit the existence of psychopathic traits in the prophets, notably Ezekiel, and his skilful handling of this fact.

A. C. McGIFFERT, JR.

THE DILEMMA OF PROTESTANTISM

By William E. Hammond. New York: Harper & Bros., 1929. 150 pp. $2.00.

Mr. Hammond, a graduate of the Seminary of the class of 1909, has dedicated his keen-eyed and happily written volume to his teacher, Dr. Clarence A. Beckwith. This is a combination that will stir the pulse of all Chicago Seminary men. In his Foreword, Mr. Hammond intimates that the academic student who analyzes contemporary Protestantism is likely to overlook facts of which those in the actual work of the Christian ministry—particularly in the smaller communities—are desperately aware. When I recalled how many of the scholars Mr. Hammond refers to have

had a background of parish experience before they became theological teachers, or are using the life of the community as laboratory for their research, I wondered whether he was justified in accusing them of being out of touch with current trends and problems. His capital chapter on the fraternal orders converted me. Doubtless there have been other treatments of these competing organizations which local Protestant churches have to face. I never happen to have seen one, nor do I believe that the repercussions of the fraternal orders on the churches could be more aptly characterized than in this chapter.

Mr. Hammond succeeds in focusing thought on several other conditions in the contemporary scene which are intolerable from the Protestant point of view. Some of these might be lumped under the general heading of secularism, a term which Rufus Jones gave currency to at the Jerusalem Meeting of the International Missionary Council, e.g., the competition between ministers within the churches, moral relativism, sectarianism. Then there are the idealisms of the day which churches are laggard in making their own.

This admirable diagnosis of the spiritual anemia of many churches makes me hope for a sequel that shall prescribe the methods by which churches may be stimulated or lured or dynamited into finding and taking "a way out of the dilemma." Were it not for the fact that so many carelessly written books on religion are being inflicted on us, it would be invidious to record the added power which Mr. Hammond's style gives to the content of his thought.

A. C. McGIFFERT, JR.

OBJECTIVITY IN RELIGION

What Do We Mean by God? By Cyril H. Valentine. New York: Macmillan Co., 1929. 248 pp. $2.00.

The Religious Response. By Henry W. Wright. New York: Harper & Bros., 1929. 256 pp. $2.00.

Humanists give us a good God, responsive, magnetic, compelling, but lacking in cosmic objectivity. Scientists give us a cosmic God who cannot be the object of our worship. This constitutes the significant problem to which Dr. Valentine addresses himself: "How can God be as real and objective as the universe and yet at the same time . . . . enter into the human heart and accomplish there such moral and spiritual changes as the universe is bankrupt to achieve." A minimum God, to satisfy religion must have the nature of ultimate reality and be responsive to human needs. The discussion sets forth reality as an organic system having in the principle of wholeness its distinctive character. As a whole it exercises upon imperfectly organized human personalities a magnetic pull that promotes their organization. The further exposition of the responses God makes is unfortunately somewhat obscured by the author's verbosity and his failure to summarize the stages of his thought in succinct and distinctive paragraphs. The vast amount of repetition does not make for lucidity of presentation.

Students of psychology will find brief but suggestive treatment of such familiar concepts as fantasy, projection, regression, and compensation. The author frequently and aptly elucidates his own positions by critical comments on Rudolph Otto, Leuba, Jung, Carr, Smuts, Streeter, Comte, and others. The latter part of the book does not equal in merit the brilliant beginning. As so often happens with a pioneering mind that cuts loose from the intellectual conventions of the past, there remains a load of inert and often ungermane tradition which is never sloughed off or adequately related to the newer point of view. It is carried along on its own momentum. The chapter on the Trinity is a sample.

Like Dr. Valentine, Professor Wright, of the University of Manitoba, singles out responsiveness as the essential element in religion. He, too, comes to grips with the problem of objectivity. Religion as a response to the "total scheme of things" he defines more particularly to be an affirmation on man's part of personal confidence in the supreme cosmic power as able to appreciate human values and make them prevail. There is common ground between human nature and cosmic reality. The universe is organized in two ways: according to the principle of physical causation and according to the values of personal life and association which uniformly exhibit coher-

ence of character, functional adaptation, and significant harmony. That such an enduring objective world-order of values is a fact is enough to give religion a firm footing in objectivity. This is the minimum requirement of religion. But the fact that reality possesses moral and spiritual values also seems to imply a creative agency, God, who comprehends and conserves these values. With this cosmic intelligence the same three methods of intercommunication obtain as in human intercourse: articulate speech (prayer), practical invention (devoted service), and aesthetic perception and expression (worship).

These two books attempting, as they both do, to get away from subjectivity in religion admirably supplement and reinforce each other.

A. C. McGIFFERT, JR.

THE SAVIORS OF MANKIND

By W. R. Van Buskirk. New York: Macmillan Co., 1929. 537 pp. $3.00.

Dr. Van Buskirk, now pastor of the Odell Avenue Presbyterian Church in Marshall, Missouri, realized the inadequacy of studying the world's major religions as if they arose in a vacuum; hence, he undertook the task of presenting the great religious leaders of the world in their proper historical and social setting. In this way, he sought to determine, in the first place, what social crisis moved the prophet to propound his new religious adjustment to the existing conditions, and, second, to what measure his message contributed to a new and better mode of living, or, in other words, how the prophet became a "savior" of the society of which he was a member. From this point of view, the author depicted the times and lives of Lao-Tse, Confucius, Gautama, Zoroaster, Aakhnaton, Moses, Isaiah, Socrates, Jesus, Paul, and Mahomet.

The work, with the exception of the mode of approach, does not offer any new facts regarding the persons under discussion, but the author availed himself of the best authorities bearing on each individual study. Moreover, integrating the lives and messages of these leaders into their historical and social background, the author affords the reader a deeper insight into the social value of the particular religious movement.

MATTHEW SPINKA

HISTORY OF THE HEBREWS

By F. K. Saunders. New York: Charles Scribner's Sons, 1929. 395 pp. $1.75.

This is a revised and enlarged edition of a book which for the last fifteen years has been found to be an excellent textbook for the use of colleges, adult Bible classes, or as a convenient handbook for ministers. The text of the new edition has been brought up to date.

MATTHEW SPINKA

THE BOOK OF THE TWELVE PROPHETS

By George Adam Smith. New York: Doubleday, Doran & Co., 1929. 2 vols.; 470 and 529 pp. $5.00 a set.

This work of George Adam Smith has become so well known that no extended review is necessary. The present new and revised edition enhances the value of the work by incorporating into it the results of newer biblical scholarship.

MATTHEW SPINKA

THE BACKGROUND OF THE SOCIAL GOSPEL IN AMERICA

By W. A. Visser 'T Hooft. Haarlem: Willink & Zoon, 1928. 187 pp. $1.75

There are not yet many good books on the history of American thought, especially not of American religious thought. And there are still fewer good books written by foreigners on American culture and spiritual life. Here is a work which deserves the distinction of being called an unusual foreign contribution to the historical understanding of the American mind. Dr. Visser 'T Hooft, a young scholar of the Netherlands, proves to be surprisingly well acquainted with the American psychology of life. His book is written in excellent, fluent English.

His purpose is to interpret a religious movement which is characteristically American: the social gospel. He defines this phenomenon —correctly, I think—as a Christian philosophy in which traditional Christian beliefs are interpenetrated by sociological and social ideas

to such a degree that religion is socialized and the social world Christianized. How—so he asks himself—did such a movement emerge from historical Christianity? In most illuminating chapters, he discovers four roots of the social gospel. Two are more negative than positive: Calvinism and Revivalism. The social gospel could not be produced by otherworldly Calvinism, although it inherited from it the idea of social control. The breakdown of predestinarian Puritanism is the basis for the rise of the social gospel. Jonathan Edwards stands on the threshold from the old to the new era. The defender of old Calvinism developed a philosophy of religion characterized by the term "benevolence." He inaugurated thereby the movement toward the *humanization* of religion in America. Revivalism was not socially minded, but it promoted the breakdown of otherworldly religion and drew the divine—as love—into the world. The roots from which the social gospel directly sprang are the *Enlightenment* and *modern science*. The former gave America the philosophy of the perfectibility of man and his society, the latter contributes the means and methods by which such a philosophy can possibly be realized. By the acceptance of the philosophy of the Enlightenment and of the methods and insights of modern science, the theologians of the social gospel have humanized the Christian religion.

Everyone interested in such a historical interpretation of the outstanding American theology of our day should study Visser 'T Hooft's book.

W. PAUCK

ECONOMIC CAUSES OF THE REFORMATION IN ENGLAND

By Oscar Albert Marti. New York: Macmillan Co., 1929. 254 pp. $2.50.

It is a well-known fact that the English Reformation as effected by Henry VIII was not the result of a religious protest against the system of medieval Catholicism as in the case of the Lutheran movement in Germany. The change of English ecclesiastical policies was due to economic and political causes. The English themselves were aware of the fact that they continued a movement which had been growing in their history, when they willingly followed Henry VIII in his separation from Rome.

The scholarly and most instructive book by Professor Marti deals with this historical background. Under a steady use of contemporary sources it surveys the rise of the English rebellion against the foreign political and financial oppression of the popes. It unfolds a historical picture of the economic conditions of the English church during the later Middle Ages. Thus, an adequate preparation is given for an understanding of the ecclesiastical supremacy of the Tudors and of the disendowment of the monasteries.

The reviewer does not know of another book which so clearly and objectively presents this interesting development. Professor Marti's work will, therefore, be welcomed by all who desire a fuller understanding of the factors which have made the modern world what it is.

W. PAUCK

BEHOLD THE MAN

By Friedrich Rittelmeyer. Translated from the German by Erich Hofacker and George Bennet Hatfield. New York: Macmillan Co., 1929. 167 pp. $1.75.

In 1920 I began my theological studies at the University of Berlin. Nearly every Sunday found me in an old, beautiful church in the center of Berlin's business district, amidst thousands of worshipers who had come to hear Rittelmeyer. They had not come for sensationalism; they were there because a profound religious power went forth from that man. Never before or afterward have I seen a large congregation so worshipful in the presence of God. Never again do I expect to hear sermons which will make me so entirely forget myself and the world, and so exclusively put me face to face with the ultimate reality. Such were Rittelmeyer's sermons. Since I heard him last, he has resigned from the pulpit and the ministry in the German Evangelical church. He is now the leader of a small religious sect which employs the insights of anthroposophy for religion. Why did he do so? He found theological liberalism unsatisfactory and shallow.

The book under review was written in 1912

—by the scholarly Rittelmeyer, leader of the liberals. It is the "liberal Jesus" whom he describes in four beautiful lectures. Today he would write differently on Jesus. A reading of the book will be profitable—for Rittelmeyer, whether he calls himself a liberal theologian or an anthroposophist, always was and will be a great Christian leader.

W. PAUCK

TURNING POINTS OF GENERAL CHURCH HISTORY

By Edward L. Cutts. Condensed and revised by W. C. Piercy. New York: Macmillan Co., 1929. 323 pp. $2.25.

"The fact that Cutts' 'Turning Points' has, since its publication in 1877, sold to the number of upwards of seventeen thousand and is still in demand, led the Committee of the Society for the Propagation of Christian Knowledge to decide that a book in a form that had proved so useful should not be allowed entirely to go out of print." Thus writes the editor in his Preface. It must be regretted that the Committee came to the decision, for the book is not worthy of a new edition. Here are the reasons: (1) Its author's point of view is completely antiquated. (2) It is unbalanced; twenty-eight chapters are devoted to the ancient, ten to the medieval church, and one to the Reformation. Is this a book on *general* church history? (3) Dates, names, and facts are so frequently wrongly and faultily presented that one wonders how the editor can claim to have revised the book.

Why should the publishers print in addition to the many unworthy modern books an antiquated one that had better be forgotten?

W. PAUCK

THE PRIMITIVE CHURCH

By Canon B. H. Streeter. New York: Macmillan Co., 1929. 323 pp. $2.50.

This book contains seven lectures delivered on the Hewett Foundation at Harvard University. Again Canon Streeter has given us a delightful book full of scholarly wealth and many stimulating thoughts. It is a history of the early church up to the beginnings of the second century on the basis of the earliest historical documents of our religion: the New Testament and the Apostolic Fathers. Canon Streeter has read them with an open mind, intent on seeing issues of life in them. He has constantly in mind the later history of the ancient church. It is a particularly fortunate plan, to describe the growth of the primitive church from the viewpoint of the development of church order. The results will be to many readers as striking as they evidently were to the Episcopalian Canon Streeter himself, although they are not at all so new. There was such a diversity of organization in the early church that Episcopalians, Presbyterians, and Independents can find the patterns of their own favored type of church in the early Christian writings.

The book is most urgently recommended; all who read it will find themselves amply rewarded.

W. PAUCK

THE CATHOLIC-PROTESTANT MIND

By Conrad Henry Moehlman. New York: Harper & Bros., 1929. 203 pp. $2.50.

It is not easily discoverable for what purpose and for what audience this book has been written. As far as the reviewer can see, it presents two profound theses: (1) Roman Catholicism has changed in the course of the ages; (2) it has been compelled to reckon with American principles on religious liberty. The medieval political system of Catholicism cannot, therefore, be transplanted upon American soil.

To prove these theses, ten long chapters are filled with loosely connected excerpts from church historical source books and with statistics. A student of church history will be deeply dissatisfied with the author's neglect to evaluate properly the facts that he presents. And a reader who has had no training in a theological seminary will be unable to associate any meaning-content with the names and dates so hastily given. The reviewer regrets to be unable to recommend this book. It is superficial.

W. PAUCK

THE CITY'S CHURCH

By H. Paul Douglass. New York: Friendship Press, 1929. 244 pp. $1.50.

It has become evident that the urbanization of American life is having its influences

upon people who dwell in cities and upon the form which their institutional life is taking. Various organizations and groups are studying the city in earnest. Dr. H. Paul Douglass has devoted himself to the study of *The City's Church*, and in his book by this title presents a picture of the church in the city. While this is a popular statement and very readable, it is based upon many thoroughgoing studies, much experience, and keen insight into the life of the churches in the city. He shows how churches take on city ways and reflect the form and spirit of the city itself. He indicates the relationship between the churches and the population movements into the cities and within the cities. Churches share the prosperity of the prosperous community and the adversity of the problem areas of the city. His only hope for Protestantism in the city is co-operation.

SAMUEL C. KINCHELOE

THE INTIMATE PROBLEMS OF YOUTH

By Earl S. Rudisill. New York: Macmillan Co., 1929. 217 pp. $2.00.

One has come to expect, in the wide variety of treatments now available on various attitudes and problems of youth, that certain topics will unfailingly appear in any new volume. This book proves no exception, since it introduces such chapter headings as "Youth in a New World," "Choosing a Vocation," "Youth and Sex," "The Problem of Religion," etc. At certain points the treatment is fresh and vital; the material dealt with, however, has been written of and spoken of so frequently of late that one feels there is little profit in reading books which do not perform the function either of opening up fresh aspects of the whole problem or of presenting experimental findings and case materials to throw light on problems already recognized and well defined. The reader who is seeking a general survey will find the book useful. The recurrence of a hortatory tone at various points, together with a general lack of new information or incisive comment on specific problems, limits its value as a text or reference book.

WALKER M. ALDERTON

THE TRAIL OF LIFE IN COLLEGE

By Rufus M. Jones. New York: Macmillan Co., 1929. 201 pp. $1.75.

Any part of the life of so interesting a man as the author of this small volume is likely to deserve the attention of all who are interested in the past and present of collegiate life in America. Professor Jones has etched his college career in vivid lines from the earliest phases of his choice of a college to the later wanderings which carried him overseas for study at Oxford, Heidelberg, Marburg, and finally back to his Alma Mater for a distinguished career as philosopher, teacher, and interpreter of the mystic way of life. One by one he has treated the dominant influences of those important years: the simpler world of his boyhood days in New England, the definite discipline in the classics, his introduction to the puzzles and delights of philosophy, the contacts with the Friends through their religious services, the development of a capacity for rapid and discriminating reading, the important place which the college paper as an "extra-curricular activity" performed in the eighties, the choosing of companions, and the part which college played in determining lifelong friendships—all these are set down with the direct and simple charm which has marked all the writings of Professor Jones.

It goes without saying that the college life herein pictured is a far call from that with which we are now familiar and which inspires so many hopes and so many misgivings. One would not care to turn back the clock of time and have left only such features of college life as were known to the boys of that day; even if that earlier Haverford could be restored *in toto*, relatively few of our multitudes of college youth in America could gain profit from her tuition in any degree comparable to that which came to Rufus Jones. We have here the record of a unique man finding his way into knowledge and life through the medium of an institution which has perpetuated in the field of education the genius and spirit of a peculiar people. As such this document merits consideration by all who are interested in American education.

WALKER M. ALDERTON

FRANKNESS IN RELIGION

By Robert J. Hutcheon. New York: Macmillan Co., 1929. 307 pp. $2.50.

The author of this book has for several years served on the faculty of the Meadville Theological School as professor of the philosophy and the psychology of religion. He here sets forth some of the judgments and positions which he has matured and formulated during the course of his long career as a liberal preacher and religious leader. The first part of the book is taken up with a restatement of the difficulties and challenges which beset religion today. In the author's view,

> The task of liberalism is to save the essential moral and spiritual values of religious faith, both from the dogmatists who insist on identifying them with a scheme of thought which has no basis whatsoever in modern knowledge and from the sceptics, rationalists, and positivists who insist that man's spirit can find complete satisfaction within the realm of the known. . . . .

His treatment of the anthropological and psychological aspects of the origin and development of religion is fairly comprehensive but involved. One finds some of his later chapter headings intriguing and their contents rewarding, as, for example, "Conversion as Evolution," "The Organization of Character," "Present Values of Worship," and "Substitute for Miracle." The final chapter on "Hope for the Dead" concludes with a survey of recent discussions on immortality. It emphasizes the value of a belief in some sort of extension of our lives beyond the confines of mortal existence.

The book is addressed to educated liberals and partially emancipated ministers who, supposedly, are on the increase in our society and who eschew the dogmatic framework of the older theologies even while still professing an interest in religion *per se*. The treatment of the theme is not sufficiently comprehensive to enable one to place the book alongside Lippmann's *Preface to Morals*, but it essays something of the same character and sets a high standard for similar works that will inevitably follow in this field. The style improves as the author loses sight of his imaginary audience and gets down to the task of making a scholarly and forthright statement, valid and rewarding, not alone for Mr. Facing-both-ways and Mr. Despondency but also for Mr. Valiant-for-truth and Mr. Worldly Wiseman and "whosoever will."

WALKER M. ALDERTON

OUTFITTING THE TEACHER OF RELIGION

By James H. Snowden. New York: Macmillan Co., 1929. 274 pp. $2.00.

The second title given this volume is *A Text Book on the Principles and Practices of Religious Education.* It deals with general matters and ranges freely over the entire field. Chapters i, ii, and iii open up successively the questions "Can Religion Be Taught?" "What Is Religion?" and "What Is Education?" The treatment of these important questions is almost entirely uncritical. The basic assumptions in religion and the dominant problems in educational method are given scant recognition. In the chapter entitled "What Is Religion?" the author makes this statement: "Faith is predominantly the receptive faculty of the mind, it is the assimilative power of the soul by which it absorbs truth and values and soaks up life from other lives." The problems of educational procedure are treated in much the same way. While recognizing the importance of the home and of other social factors in their influence upon the development of character and behavior, the author insists that education needs religion since "religion causes life to blossom at the summit where all life comes to its highest expression and finest fruitage."

In dealing with the psychological aspects of education, use is made of quotations from William McDougal, William James, and Münsterberg, but the place of these contributions in the development of educational theory is not indicated; nor is account taken of more recent studies which throw light on definite practices in church school organization. The instincts, for example, are treated without reference to the more recent developments in this field. The latter part of the book is devoted to chapters on "Use of Imagination and Illustration," "Playing Fair with the Pupil," "Learning by Doing," etc.

The book avowedly is written for "the many thousands of Sunday School teachers

who possess good minds, a good public school education, and a real personal religious experience." No doubt such readers will find it useful to browse through various chapters in which their own practical problems give them an interest; on the whole workers in the field of religious education will find a promising topic inadequately treated, since the discussion lacks both general orientation and specific findings from the wide range of experiments now going forward. Although put forth as a textbook, the questions and topics suggested at the end of each chapter are few in number and would seem to lack point for the use of the average class. The book has a well-arranged Table of Contents, a brief Bibliography, and a good Index.

WALKER M. ALDERTON

POEMS OF JUSTICE

Compiled by Thomas Curtis Clark. Chicago: Willett, Clark & Colby, 1929. 306 pp. $2.50.

Willett, Clark & Colby have been publishing for only two years. But in that time they have established a reputation for excellent books, beautifully printed, strongly bound, and carefully proofread. Such achievement is not a matter of chance. Somebody has been everlastingly on the job with an eye alert to a thousand and one details. I understand that William J. Colby is the man and that the Plimpton Press constitutes itself an orchestra under his direction when a new manuscript is ready for the world. Together they have done an excellent job with Mr. Clark's admirable compilation of poems on justice.

Our old favorites are here—Isaiah, Lincoln, Browning, Carlyle, Kingsley, Lowell, Blake, Hood, and Whitman—along with an even larger lot of more recent ones. In fact, as Zona Gale says in her succinct Foreword,

> All the poets of importance of all time have written poetry of social justice. To write of field, flower, feathered thing, mosaic and fabric, ivory, ape and peacock is their heritage; but it is also their power to write of "man as god" in a pit, as a being doomed by his fellows to the use of a fraction of his intelligence, stunted, limited, cribbed, dying of the malady of life when he had groped for his gateway.

The compiler has used the term poetry in its broadest sense to include anyone who has had a vision and has been able to imprison it in words of beauty and power. He has divided the collection in four parts: first, the general panorama of the poor; next, poems dealing with the mobilization and march of their revolt; next, poems which present a sense of unity and brotherhood; and, finally, poems notable for their appreciation of the dreams and goals of the social reformers. Every poem is indexed under three heads: author, title, and first line.

The only adverse criticism the present reviewer can offer is that the book might have been improved had it been 20 per cent shorter. But it will be a long time before the compilation as a whole will be superseded—for all the great English poems on social justice are here.

FRED EASTMAN

PULPIT DRAMAS

By Phillips Endecott Osgood. New York: Harper & Bros., 1929. 191 pp. $1.75.

Dr. Osgood gives us the third of his trilogy of dramatic books. The first, it will be remembered, was entitled, *The Sinner Beloved and Other Modern Biblical, Miracle and Morality Plays.* The second was entitled, *Old Time Church Drama Adapted.* The first volume contained plays of his own creation, many of them done in the style of the ancient miracle and morality plays as the title indicated. The second contained actual adaptations of some of the old-time mystery and morality plays. The present volume contains a series of biblical plays designed for use in the church chancel without scenery and with only a limited number of properties. The author worked them out as a drama project with the young people of his own church, and he believes that other pastors can now take them and use them in the same way. He finds this a method which makes use of the "romance, vigor, natural grace, self-confidence, and zest for self-expression" of young people. He also finds that these biblical plays are adequate substitutes for sermons in a service of worship. In all there are ten plays from the New Testament and one from the Old.

As Bible plays these are simple and adapted for the purpose for which he designs them. This reviewer cannot refrain from expressing

some surprise, however, that Dr. Osgood, who protested so vigorously in the Prefaces of his previous volumes to the presentation of plays in the church chancel, should now become the author of a series of plays for the chancel. The only difference between the plays he objected to and the plays in his present volume is that the former involved modern characters and modern situations whereas his are biblical. Is a character any more religious because he wears an oriental costume? Is a play any more religious because its setting is in Palestine? The best yardstick for plays is the one which Jesus laid down for character and conduct in general—"By their fruits ye shall know them." Any play which produces a religious effect in an audience is a religious play, and any play which fails to produce a religious effect is an irreligious play even though its characters are all biblical. By religious effect is meant the sending the audience away with the sense of being in closer fellowship with God and man.

The plain fact is that a great many people are offended by the production of any play, no matter how religious and whether it be either modern or biblical, in a church chancel. Wherever this feeling prevails a church is unwise to offend it, and all plays whether biblical or modern had best be presented in the parish-house or elsewhere. The plays in this book will make their Bible characters more real to the young people who present them. How much religious effect they will have, however, can only be determined by experiment with them.

FRED EASTMAN

LEAVES FROM THE NOTEBOOK OF A TAMED CYNIC

By Reinhold Niebuhr. Chicago: Willett, Clark & Colby, 1929. 198 pp. $2.00.

The title is no good, but the rest of the book is first-rate. Mr. Niebuhr is not a tamed cynic. There is nothing in these pages to indicate that he ever was a cynic. A more accurate title might be *The Tamed Notebook of a Young Preacher.* I say "tamed" because there are no cuss-words in it, and no outpourings of wrath. Such things certainly belong in any faithful and complete diary of a young minister's inner life. They are not here. In spite of this, the book is exceedingly readable. He sets down in black and white what most sensitive men in similar experiences feel but do not express. He makes articulate his fresh impression of each new contact and conflict in his ministry.

Veterans will read it with delight, for every page will recall their own experiences. Students will find it a lamp to their feet. Laymen —well, I don't know how laymen will take to it.

Here is a sample paragraph:

> Next week we are going to hold our first every member canvass. They expect me to preach a sermon which will prepare the good people to give generously. I don't mind that. Most people give little enough for the church or for anything else not connected with their own pleasures. But I don't see how you can preach a sermon adequate to the needs of the moment without identifying the church with the kingdom of God too unqualifiedly. And meanwhile you are drawing your salary from the church and remembering that if the canvass is a success there may be an increase in salary next year. It isn't easy to mix the business of preaching with the business of making a living and maintain your honesty and self-respect.

FRED EASTMAN

ABINGDON BIBLE COMMENTARY

Edited by F. C. Eiselen, Edwin Lewis, and David G. Downey. New York: Abingdon Press, 1929. 1,452 pp. $5.00.

This is now the best of the one-volume Bible commentaries. It is modern in attitude, yet distinctly religious in tone. The commentary on John is by A. E. Garvie; I Peter, by Benjamin W. Robinson, of The Chicago Theological Seminary; II Peter, by S. J. Case, of the University of Chicago. For the church leader or for the minister who cannot own detailed commentaries this book of reference is all that could be expected.

FRED EASTMAN

Call to the Twenty-fifth Triennial Convention

December 4, 1929

To the State Conferences of the Congregational Churches of the Middle West; the State Superintendents' Council; and to the Advisory Committee, the Examiners, and the Faculty of the Chicago Theological Seminary:

GREETINGS:

In accordance with previous custom, and in harmony with the Seminary's Charter and Constitution, the Seminary's Twenty-fifth Triennial Convention is called by vote of the Board of Directors to meet on Tuesday and Wednesday, June 3–4, 1930, beginning at 10:00 A.M., in Chicago.

Our Constitution provides that each of the following states shall be entitled to one delegate, and to one additional representative for every 5,000 church members. These delegates are to be appointed and sent to the Convention by the Conferences represented; and will report back to the bodies by which they are chosen:

State	Delegates	State	Delegates	State	Delegates
Colorado	4	Michigan	10	North Dakota	3
Illinois	15	Minnesota	7	Oklahoma	2
Indiana	2	Missouri	3	South Dakota	4
Iowa	9	Montana	2	Wisconsin	8
Kansas	4	Nebraska	6	Wyoming	1
		New Mexico	1		

This approaching Triennial Convention will be a very unusual occasion, combining, as it will, the significant program of the Seminary's Seventy-fifth Anniversary and the Inauguration of the Seminary's new President, Dr. Albert W. Palmer.

The State Conferences are cordially invited to appoint their delegates, with alternates, at the earliest convenient date, and to send in the names and addresses to the Seminary office.

Very sincerely yours,

THE BOARD OF DIRECTORS

JOHN R. MONTGOMERY, *Chairman*
WILFRID A. ROWELL, *Secretary*

CHICAGO THEOLOGICAL SEMINARY
1855